Grammaticall Miscellanies.

WHEREIN,

The TRUTH of many RULES, both in the *English Rudiments*, and *Latine Grammar* is examined.

Some whereof are null'd; others newly made: Many Quæres and Doubts proposed: Sundry [illegible]ed, and rectified: [illegible] Defects supplyed: [illegible] Constructions [illegible] observations drawn: Heterodox Affections [illegible]ained, &c.

Necessary for Learners of the Latine tongue; (such as desire an exact knowledge thereof) in points where obscurity lyes be explained by Teachers.

Containing CXXXVI Members.

Together with an Alphabetical Index of the *Variæ Construct.* pag. 56.

By *T. M.*

Cur nescire, pudens prave, quam discere, malis? Hor.

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MVSEVM
BRITAN
NICVM

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THE PREFACE

To the Readers.

Judicious and courteous Sirs,

THE discourse which at severall times heretofore I have had with some learned Scholars of the Universitie, and elswhere (we dissenting διὰ πασῶν, one from another in our assertions) hath occasioned the penning of these Papers at this time. What was the subject of this our litigious conference, will appear, without any set Narrative made to declare the same, if your leisure will permit, to peruse the Members of this small Body now presented to your view: Which when you shall have throughly looked into, you shall not find (though I am not of the same judgement with other Grammarians in every tenet) that yet the spirit of contradiction doth any where breath in them, or that they savour at all of singularitie, or Philautie; or that I am a Suffenus to my self; no, I am not. I do, I confesse, after long experience, being now a Septuagenarian, dissent from my Mr. Lilie in some points, which being a Child I learned in

Winchester *School*; *and then thought them* ἀνάνηπτα: *but this I doe, not willingly*; *'tis my own reason, 'tis the detestation of errours, though gray-headed, and the love I bear to truth, together with a secret delight which I, and all men (I think) that love knowledge, in like manner doe take in finding out some things in Art, which are left us by others, to doe, These are the motives that doe command me thus to dissent. I have* Illum Homerum Philosophorum *for my example herein; who professed that he loved truth more than either divine* Plato *his Master, or him that was accounted the wisest by the Oracle of* Apollo. *And no marvail if this* transcendens verum *were in so high esteem with him (as likewise it should be with us all) for it is so transcendently precious, That (as one saith)* Si Deus visibili formâ se nobis representare statuisset, indueret lumen pro corpore, veritatem assumeret pro animâ; *What if these be but small rudiments all truths, the Objects of green understandings? Is there not* Quantitas virtutis, *a quantitie of goodness, as well as* Quantitas molis, *a quantity of greatness? and is not Gold precious, as well in the ray*

and

and ſpangle, as in the Wedge? This I ſpeak to Academicall Searchers for Mathematicall, and Metaphyſicall verities; that they would not think the ſubject of any truth too low for our conſideration.

I have therefore propoſed to my ſelf no other thing in this minuto & tenui opere, *but* veri indagationem & inquiſitionem, *which* (as the Orator ſaith, Offi. 1.) eſt hominis propria, *and a duty in it ſelf I am ſure, moſt commendable, yea and natural to man too: So ſaith the foreſaid grand Philoſopher,* Πάντες ἄνθρωποι τοῦ εἰδέναι ὀρέγονται φύσει. *Met. 1. 1. All men naturally deſire knowledge, as being the perfection, and* bene eſſe *of our ſouls. Now what elſe is the object of this knowledge, but Truth? This is ſeconded by the ſaid Orator;* Naturæ ineſt mentibus noſtris inſatiabilis quædam cupiditas veri videndi, *Tuſc. q. 1. That this Inquiſition deſerves the Elogies before expreſſed, the contrary hereto,* neſcire, labi, errare *ſheweth, which the ſame Author affirms to be* malum & turpe; *and the Poets tetraſtich,* damnoſum: Non qui Sidonio contendere callidus oſtro: *See the reſt* Hor. Epiſt.

piſt. 1. 10. *But (to come now to the matter) to be an* Ignoramus, *and to erre in Grammar, which is the foundation on which the ſuperſtructure of all Arts and Sciences is grounded, and the Porter as it were opening the door to give a free ingreſs into them; to erre, I ſay, in theſe very fundamentals of Learning, is (beſides the* turpe & damnoſum*) me-thinkes, as if a man intending a journey, ſhould* offendere in ipſo lumine, *ſtumble at the firſt ſetting out; which is counted but* malum omen, *an unluckie ſigne of no good future ſucceſs on the way. 'Tis no great praiſe, I grant, perfectly to know* haſce minutias, *theſe pettie School-rudiments; yet not to know them, and thereupon to commit groſſe errours, either in ſpeaking or writing Grammatically, doth, I am ſure, moſt deſervedly bring ſhame and diſgrace on the Ignorant.*

Here happily ſome may object, What meaneth this Inquiſitor thus curiouſly to prie into the Orthographie, and Etymologie of this pettie verbal Art, and to cenſure the Σφάλματα *therein as great and ſhamefull? Are not the moſt material points there, any other than* λῆροι, *meere*

triffles?

triffles? And what's the Poets cenſure of ſuch? Turpe eſt difficiles habere nugas, Et ſtultus labor eſt inepriarum. *Part of that which I ſpake but now, and what more followeth, may anſwer this. No* ens, *except the firſt, hath in it ſelf an abſolute ſtate of being, but ſtands in relation to Superiour, and Inferiour objects; according to which it is eſtimated more or leſs excellent. Now though Grammaticals be but* φλύαγι, *and of no great account, if layed in the ballance with the Theoremes of reall, and profounder Diſciplines; yet the examples of two Roman Authors, moſt renowned in their kind, may very well induce us not to diſdaine a diligent inquirie, even into verbal truths. One of this binarie is* Ovid; *of whoſe ſublime learning, his Bookes* faſtorum *ſpecially, and the reſt that he made, doe ſufficiently teſtifie: Yet this man writing to his Friend* Tuticanus (de Pont. 4. 12.) *what a buſineſſe doth he make about his very name? turning and winding it this way, and that way; thinking one while to put the whole word into the Hexamiter, another while into the Pentamites, or to make a Tme-*

ſis;

sis; that part thereof may be in this verse, and the other part in that. All this adoe he makes for no other purpose, but that he may avoid the discredit of making false quantitie in the name. The other is Tully, *who at the pitch of threescore yeares, in the middest of the broil between* Cæsar *and* Pompey, *when hee knew not whither to send Wife and Children, which way to goe, where to hide himself: yet in an earnest Letter amongst his earnest Counsels for those heavy times, concerning both the common state of his Countrie, and his own private great affaires, he was neither unmindfull, nor ashamed to reason at large, and to learne gladly of* Atticus, *this little (as some may count it) point of Grammer, whether he should write* ad Piræa, in Piræa, *or* in Piræum, *or* Piræum, sine præpositione. *And in these heavie times he was so carefull to know this small point of Grammer, that he addeth these words:* Sì hoc mihi ζήτημα persolveris, magnâ me molestiâ liberaris.

If we have such precedents (were it but Tully *alone) not sticking to traverse*

such

ſuch low points of Grammar as thoſe are, let no man be aſhamed to doe the like, when occaſion is offered, or cenſure them as vaine and frivolous, who do it, except he thinks himſelf a wiſer man, or better Scholar, then either of that nobile par Romanorum *was;*

Theſe are forreine examples: we have a third here at home of a man, who, I cannot properly ſay, is more learned then the other two, becauſe their learnings are of different kinds, which Logicians ſay doe not admit of compariſon. But this I may truly ſay; That his learning doth as farre exceed theirs for excellencie, as Divinitie doth Humanitie, or heaven, the whole world beſides. Yet this man (famous D. Reynolds *by name) was not aſhamed to read over his Grammar once a year conſtantly (as the report goes) leſt that he through ignorance in that Art, might fall into a greater ſhame, by ſuffering his learned penn to drop Soleciſmes, while he was publiſhing his elaborate writings to the world.*

Here obſerve I pray, to you ſpecially I ſpeak that ſay: I am now paſt my Minoritie of beeing tutored by Grammar rules: I ean; at this age I am of, nare ſine cortice,

ſpeak

ſpeak and write too true Latine, I hope, without any directorie by them. I have examples enough of Claſical Authours to fellow that which I would expreſſe in the Latine tongue, either viva voce, *or* in ſcriptis, *and thoſe I count ſufficient for my purpoſe.*

This you ſay: but that which followes I ſay, and would have you to obſerve; That this Seraphicall Dr. *now named, was* helluo librorum *a man of vaſt reading, and therefore could not chuſe, but abound with a multitude of examples to parallel that, which either he ſpeak, or wrote: yet he contented not himſelf with ſuch proofes to make good the conſtructions he doubted of, unleſſe he had Rules alſo for the ſame purpoſe, becauſe the one doth breed in us a bare* ὅτι *of Grammatical truths, the other a* διότι *and cauſe; wherein alone the underſtanding of man doth definitively acquieſce.*

I will conclude my diſcourſe on this third inſtance with that of the Civilians; Non exemplis ſed legibus judicandum: *A Magiſtrate muſt not judge by examples, but by lawes: neither muſt a Scholar proceed in his work ſolely by the examples of Authours which he readeth, but by the lawes and Rules of Grammarians. They*

are

are the Cynosoura *which principally he must look on for direction.*

The former objection being now answered begetteth a quere, as followeth. As all Arts and Sciences have principles against which there is no disputing; So have they also Head-Masters, whose Doctrines there is no contradicting. They may fitly be compared to Standards in mercates; for as by the one, all weights and measures, so by the other all points of Learning are tryed, whether they be true or false. Upon this account; Have wee not a Standard as it were for Grammatical instructions; an Authour which hath been authenticke and approved of by publike authority these many years past? ought wee not then to conforme our judgments in this kind of Learning to his, and not to varie from the prescripts which he hath delivered unto us? Iansmere: If wee should be Unius addicti jurare in verba Magistri, *and not be permitted the liberty, as to call this one Maslers dictates into question; how should either his mistakes be discovered, and rectified, or his defects supplyed? Nay how should there be made a progresse to perfection either in this, or any other Art, if we should be bound religiously to stick to the principles (without examining*

mining the truth thereof by the Rule of reason) which the grave Masters in them have delivered to us. Paterc. (lib. 1.) *speaking of the excellency of* Homer *hath these words:* Neque quenquam alium cujus operis primus auctor fuerit, in eo perfectissimum, præter Homerum, & Archilochum reperiemus. *If any one could truly say, that this* unus magister *the monastick before meaneth, were to be admitted a third into their company, then I should put my hand on my mouth, and speake no more touching the validitie of what he teacheth us. But---Excellently to this purpose speaketh, Tully lib. de nat. deorum:* Non tam autores in disputando, quam rationis momenta quærenda sunt. Quin etiam obest plerumque iis qui discere volunt, autoritas eorum qui se docere profitentur desinunt enim suum judicium adhibere: id habet ratum, quod ab eo, quem probant, judicatum vident. Nec vero probare soleo id, quod de Pythagoricis accepimus: quos ferunt, si quid affirmarent in disputando, cum ex iis quæreretur, quare ita esset, respondere solitos: Ipse dixit: Ipse autem erat Phythagoras: tantum opinio præjudicata poterat, ut etiam sine ratione valeret autoritas. *I say,*

excel-

excellently, for a rational man considereth Non quis, sed quid: *Not who speaketh, but what is spoken, because the weight of this, not that turneth the scale. What* Tully *spake*, Cato *practised. Of whom it is reported, that being a child,* ita præceptori credebat, ut tamen posceret rationem. *As the Civilians say;* Erubescimus loqui sine lege: *so he* erubuit, (*or* noluit) credere sine ratione. *The bare autoritie of his Master he valued not, though the Pythagorians did otherwise.*

I doe not in any thing I have spoken in the premisses, detract from the Autority of our ancient Master: I doe rather wish, that for Uniformities sake, and other good reasons easy to be conceived he were generally taught in the whole kingdome; and that the labours of other learned Grammarians were used by Teachers, only as Lights, and Commentaries to him, and supplies where he is defective. But to say, as some have done, Mallem cum Lilio errare, quam cum aliis vera sentire: (*as if he spake nothing but oracles, or were another* Plato, *or* Roscius *in his kind*) *is an argument that such men are in their dotage, and that their knowledge lyeth in their Authours books not in their own breasts;*

and

and withal, they verifie Tacitus *his saying.* Vitio malignitatis humanæ vetera semper in laude, præsentia in fastidio sunt.

Hitherto the Prologue. Now the Epilogue, what is the end I aime at in this slender ensuing worke is before related. And 'tis nothing else, but the manifestation of Grammatical truths; which oftentimes (as well as others) doe lye hid in profundo, *not easy to be descryed by our apprehensions. Some of these I have endeavered to discouer in the Members following, begining at the first, wherein you may find* 30. *examples, the quintessence of all which I have extracted into one Rule (Member* 114. p. 144.) *because they all meet in one reason, as the many Lines of a Circumference doe in one Center. Whether you that be the Readers, doe judge this Rule to be valid enough to proue the Anomaly of the said examples from the ordinary Concordance of words, I know not, neither can I foresee what value you will put on the Rule it self. But this I know, and doe irrevocably speak it: I should not have so much rejoyced at the finding of some hidden treasure of great price, as I did, when after much studying my wearied Invention led me to compose this Rule: And having*

having composed it, I could scarce forbear to have expressed this my joy., as Archimedes *did his. Who when by his long and indefatigable labour he had sounded the bottome of a profound, and abstruse point in Geometry, came out of his study into the open street like a man besides himself, crying aloud as he went* εὕρηκα, εὕρηκα, *I have found it, I have found it. And could ye blame me, If I had been thus transported with joy, having, found that now, which neither my selfe in 60. yeares before, nor any other Grammarian (I believe) ever did: I want not reasons probable enough why I doe speak in such gerall terms.*

Neither are there reasons wanting to apologize for such raptures, as forced Archimedes *from resting in his proper place, if wee rightly did consider that no delight is comparable either for greatnesse, or goodnesse to that of the mind when once it is possessed with the sweetnesse of that knowledge which it hath a long time earnestly desiered, and at the last with difficulty attained. This incomparable delight I now speake of, is like Ixions Juno in the Proverb, true and lasting. But that of the Epicures (and o-*

thers

thers too) as the Clond there false and fa-ding.

I have spoken my mind in part of the first Member, and of the Rule thereto belonging: you (I doubt not) after reading will speake yours fully pro, *or* con. *both of this, and the rest*

compiled by

T. M.

Sir,

Before you proceed in reading, correct I pray the *Errata*, which you shall find in the last page.

Grammatical

Grammaticall Miſcellanies

IN purſuance of what, and to whom I have ſpoken in the Preface, I do now further ſay to you the peruſers of theſe preſents, that at the time of the diſputes I had with my Antagoniſts before mentioned, I made bold to ask them: Whether there were any true Rule, or Rules ((I ſay, true and perfect; for ſome lame, and pretended ones I grant there be; one in the firſt Concord, and another in the third (if we may acknowledge any neceſſity of ſuch a Concord) but in the ſecond, I finde none at all, either true or falſe for the purpoſe)) in Grammar (or otherwiſe, could any ſound Grammaticall Reaſon be given) to prove Mem. 1.

the due Syntaxis of these (or any the like) sentences following. *Stultitia mihi visum est omnium malorum maximum. Omnis culpa scelus non est existimandum. Omnia pontus erat.* Ovid. *Dos est uxoria lites. Non omnis error stultitia est dicenda.* Cic. *Paupertas mihi onus visum est, & miserum, & grave.* Terent. Phor. 1.2. *Quas geritis vestes sordida lana fuit. Nuptiæ quare Matrimonium, potius quam patrimonium dicitur? Carmen composituro imprimis discendū est pedibus ipsum rite metiri, quā Scansionem vocant. Nam mora dat vires——Et validas segetes quæ fuit herba, facit. Gens universa Veneti appellati.* Liv. *Accentus quas Græci Prosodias appellant. Video amicitiam nostram inimicitias modo factas. Ludi Megalesia appellata. Mundus ultra Mundānus quod cœlū Empyræū dicitur. Ubi gustavit architriclinus aquam vinum factum. Bene audire qui est rectè factorum fructus, omnes ferre volumus. Quæ nunc nomen habent operosi signa Myronis, pondus iners quondam, duraque massa fuit.* Ovid. *Art. Am.* 3. *Promisit Deus fore ut semen mulieris, quo est Jesus Christus, filius Virginis Mariæ, &c.* Nowell. Catech. *Ne appellaveris consili-*

sum, quæ vis ac necessitas appellanda est. Hodie quæ est altera dies Pentecostes, venit ad me nuntius. Homines tuentur illum globum quæ terra dicitur. Est locus in carcere quod Tullianum appellatur. In coitu Lunæ quod interlunium vocant. Inania vocum perstrepentium congeries a Persio bullatæ nugæ appellantur. Estne ea Lutetia quos nos Parisios dicimus. Avis qui passer appellatur. Animal rationis plenum & consilii, quem vocamus hominem. Quibus tandem gradibus Romulus ascendit in cœlum? Iisne quæ isti bona appellant? Par. Pulchri mores in pulchro corpore pulcherrimum est spectaculum. To this Quere my Criticall Adversaries answered.

Some Grammarians do endeavour to make good the Construction of the former Examples by Rules, others by Figures; some by a Græcisme, and others by saying, there are speciall elegancies to be observed in them. Which of all these opinions, or that which I have conceived my selfe, seeme more probable, be you, I pray, the impartiall Judges. This my opinion I shall deliver in a Rule made for that purpose, when first I shall have expressed my self

in some preparatory assertions conducing to the better understanding thereof. *Vid. Memb.* 134. 144. *& ante.* M. 2.

Here first, and before any thing else be done, I should have defined *Grammar* to be the Art, *Recte loquendi*, of speaking well, and then divided it into its parts, *Etymologia*, & *Syntaxis*, and after that have proceeded orderly to other matter, depending the latter on the former. These things I either should, or might have done; but that I intend not to observe the solemnities of Art and Method, nor exactly to compose any just Tractate of the matter in hand: What my aim is, the Title above doth sufficiently declare, without any further Narrative made for that purpose.

Yet this more I must say in relation to the fore-mentioned Dichotomie, that although *Orthographia* be no part of Grammar, yet Orthographie is the part of a Grammarian. Pseudographie, shamefull Pseudographie, *Amandetur mulierculis*, and to inconsiderate, (if not ignorant) Scribes: who in penning do follow the sound, not the sense of words, and advise with the eare, not with the heart. Tis all one with them

them to write Market, or Mercate (which indeed is the true word) from *Mercatus*, paire or pare (from *Par*) Dettour, or Debtour, (from *Debitor*) Raine, or Reigne (from *Regno*) Sine, or Signe (from *Signum*) Rime, or Rhythme (from *Rhythmus*) rume, or rheume (from *Rheuma*) Fleme, or Phlegme (from *Phlegma*) Mirre, or Myrrhe (from *Myrrha*) Tyme, or Thyme (from *Thymus*) College, or Colledge (from *Collegium*) And to them tis indifferent to say *Inscriptis*: Home or whome, In or Inne, Heart or hart, Left, or leaſt, To, too, or two, Sole, ſoale, or Soule, Write, rite, or right, Hare, haire, or heyre, Sent ſcent, Sound or ſwoone, Eare or year, There or their, Deare or deere, of or off, I or eye, Bow or bough, Whole or hole, Pray or prey, Strait or ſtreight, Way or weigh, Fo le or foule, Heard or herd, Weare or were, Summe or ſome, Cholar or collar, Prophet or profit, Due or dew, Bee or be, note or naught, Sight or ſite, Loe or lo v, Paine or peine, Doeſt or duſt, Oh or owe, Thy or thigh, Aſſines or Aſſignes, Daine or deigne, It or yet,

The faults that follow are groſſer: Almity for Almighty, Ni for nigh, Nu for new, Hie for high, Lam for lamb, Damſell for damoſell, Lite for light, Mite for might, Liftenant for Lieutenant, peeple for people, Ile for Iſle, Fier for fire, Aker for acre, Tabel-boord for Table-board, Helth for Health, Brouther for brother, Shute of la for ſuit of Law, Sur for ſir, Dater for Daughter, *Iarland* for *Ireland*, wright for write, Scholler for ſcholar, mitie for mighty, Baccard for backward, Toome for tomb, Hallida for holyday. Many hundreds more of ſuch words do dropfrom the pens of illiterate Idiots, ſuch as, *Ne primoribus quibus labris Grammaticam deguſtarunt.*

Theſe are feminine miſtakes: yet notſolely theirs neither, for the like both in the Engliſh and Latine Tongue, alſo do frequently paſſe among young Schollars. But for thoſe that are paſt their minority, and can diſtinguiſh betweene the meaning of words, and words, and having knowledge of the Primitive Languages, do yet faile in the Orthographie of their Derivatives, yea and in the true ſpelling

ſing of words in their mother Tongue [illegible], for them to commit ſuch Soloe-ciſmes, is——

Theſe errours (now growen Maſculine) in thoſe of riper yeares, might have beene timely prevented, if being Grammar Schollars they had imployed themſelves in oppoſing one another at their ſucciſive houres in Orthographicall queſtions.

Admonitions in this kinde touching the right framing of letters and ſyllables together to compoſe words, are but petty buſineſſes you will ſay, and too low for the conſideration of ſublime wits. Tis true, but what ſaith *Cicero*? *Parva res eſt, atque magna culpa.* The fault is great ſometimes, though committed in ſmall matters, and they are not the ripe, but raw ones, eſpecially that I admoniſh.

To this purpoſe a very learned man, one that *ad tetricas haſce Grammaticorum minutias ſe demittere non dedignatus eſt, licet gravioribus ſtudiis verſatiſsimus*; This great Scholar apologizing for ſo doing, thus ſpeaketh: *Multa ſunt, quæ, quamvis cognita non magnam mereantur laudem, eadem tamen ignorata non leve*

possunt dedecus imprimere.

M. 3. *A Noun is the name of a thing*: What else must be here defined according to the Rules of Art; but a Noun *in genere*, as it is applyable to the two *Species*, Substantive and Adjective? If so, why doth not the Composer of the Accidence give one instance at least, of an Adjective, as well as three of a Substantive? and if he had done so, can these terms, (seen, felt, heard, or understood) be applyed to an Adjective? the three former, 'tis manifest, cannot: and how that may well be understood by it self, which cannot stand by it self, neither is directly (being a concrete) in any one of the predicaments) where all the sorts of entities, the objects of our understanding are ranked; how, I say, that can of it self be understood, I see not. If this be the definition of a Noun Substantive, as all the instances seem to say, then doth he, *actum agere*, do that presently after, which here he hath done already, and so commits another error, which the dictates of common reason do teach us to avoid.

M. 4. A Noun Substantive is declined with one Article, or two at the most: A

Noun

Noun Adjective with three Articles; ſo ſaith the Accidence: But why doth it ſay ſo? Is there any neceſſity of declining them in this manner, or is there none? If any, why doth it not appear? if none, why is ſome pretended? As for a neceſſity, there cannot any be proved; for the Rules in *Propria quæ maribus* do tell us what Gender (and why) this or that Noun ſubſtantive is of, not the Articles, as ſome moſt ignorantly do conceive, for they are the effects or ſigns, not the cauſes of Genders; If the Caſe be thus, what need is there that a Noun, when 'tis declined, ſhould be clogged with an Article, and ſo made more difficult and heavy in diſpatch of that buſineſs. For is it not eaſier for a Childe to vary one word alone then two together? or if there were any ſeeming neceſſity of an Article (as apparently there is none) why, I pray, muſt *hic* be uſed rather then *ille*, *iſte*, or any Noun Adjective? Yet if a Scholar in parſing ſhall *v. g.* ſay *Hic puer*, and then leaving the Article, proceed *Gen. pueri*, *&c.* I diſlike it not, for hereby the Maſter is prevented of asking him what Gender the word is of; but preſently his

his question is, Why is it the Masculine Gender? Neither can, or must he say, *Hic puer*, at a venture, unless, first he know within himself that it doth increase *graviter* in the Genitive Case, for a Scholar then speaks the truth, when he knows the reason of what he speaks, not when it falls from him at hap hazard.

And as for Nouns Adjectives of three voices: Why are not they declined with the Articles, *Hic bonus, hæc bona, hoc bonum*, as well as *Hic, hæc & hoc fœlix*; and *hic, & hæc tristis, & hoc triste*? You will say, because the Rule (*vox prima est mas, altera fœmina, tertia neutrum*) tells me, that the first voice is Masculine, the second Feminine, the third Neuter. And doth not one Rule before say likewise: If Adjectives have but one voice, that voice is of all the three Genders? And the next to that: If Adjectives have two voices, the former is Masculine and Feminine, the latter Neuter? If then one Rule can serve for declining one sort of Adjectives without Articles, why cannot the other Rules serve for declining the other two sorts in the same maner also?

Hereby

Hereby it appears, that the uſe of Articles, in declining Nouns, is vain, and altogether needleſs, away with them therefore as touching this purpoſe; for as Nature, *nihil facit fruſtra*, ſo neither ſhould Art, which is wont to imitate Nature, do any thing but for ſome certain and foreſeen end: And as the one, ſo ought the other alſo. *Nec deficere in neceſſariis, nec redundare in ſuperfluis.*

M. 5. How can *Nihil*, ſignifying nothing, be a Noun which is the name of a thing; ſuch a thing, as may not onely be ſeen, felt, heard, but underſtood alſo? *Ens* is the adequate object of our underſtanding: Can then *Nihil*, or *non ens*, (for they both ſeem one) be the object too? May we not here ſay (to ſolve the doubt) that *Nihil*, is *non ens extra animam*, and cannot be conceived by the intellective faculty; but *in anima*, ſome notion thereof may be framed, and ſo made the *ſubſtratum* of a Noun?

M. 6. Is not this a very harſh and improper ſpeech, to ſay, The Maſculine Gender is declined with *Hic*? Can Gender, being the accident of a Noun, be ſaid to be declined? Nouns indeed of the Maſculine Gender may, (I ſay, may) be

be declined with *Hic*; and they which are declinable, are declared to be of the Masculine Gender, having the Article *hic* prefixed; but there is no necessity either of the one, or the other, as a little before it appears.

M. 7. *Unicus anser erat*, *Met.* 8. What Concord is here; the Adjective being the Masculine Gender, and the Substantive the Epicene?

M. 8. *Tria sunt omnia*; and doth not the Rule say, *Adjectiva unam duntaxat habentia vocem, ut fœlix, audax retinent genus omne sub unâ? genus omne*, h. e. the Masc. Fem. and Neuter. Are there then more Genders then three? if not, and that Nouns may be declined without Articles, may not the inference be, *Frustra fit per plura, quod fieri potest per pauciora?*

M. 9. *Entia non sunt multiplicanda sine necessitate*; upon this ground, may not the third Concord be rightly excluded, as being in the second plainly included? Do not these Examples following demonstrate the same? *Sub quâ nunc recubas arbore, virga fuit. Quam quisq; novit artem, in eâ se exerceat. Qui fit, Mecœnas, ut nemo, quam sibi sortem.*

Seu

Seu ratio dederit, ſeu ſors objecerit, illâ contentus vivat? Pro quibus inventis —— Tecum quos dederint annos mihi fila ſororum vivere contingat —— with many other of the like nature: In the firſt of which Examples, *Quâ* is a Relative Adjective, and agreeth with the Subſtantive *arbore*, in all its three Accidents; in the two next, the firſt *quam* agrees with *artem*, and the other with *ſortem* in like manner; and ſo in the reſt.

Why doth *Lilly* make an Antiptoſis in theſe two examples, [*Urbem quam ſtatuo veſtra eſt*] and [*Populo ut placerent quas feciſſet fabulas*] ſeeing that the Relative Adjectives *Quam* and *Quas*, do agree with their Subſtantives *Urbem* and *Fabulas*? for the order of the words in the firſt Example, is: *Supple urbs, quam urbem ſtatuo eſt veſtra*: And in the other this: *Supple fabulæ, quas fabulas feciſſet placerent populo.* Now is it not a needleſs thing to make good a Conſtruction by a Figure, when a Rule will ſerve the turn? *Non recurritur ad auxilium extraordinarium, ubi competit ordinarium*: The rule of the Law [*Abundans cautela* *M.* 10.

non

non nocet] in this case it is to no purpose.

M. 11. If this Rule [*Sui & suus reciproca sunt, hoc est, semper reflectuntur ad id quod præcessit in eadem oratione*] be true, why is *suus* sometime referred to that Substantive which followeth? as *Quo tempore suus arboribus sermo erat. Ut Deo suus honor & gloria conservetur*: But of this hereafter *Memb.* 102. §. 20.

M. 12. What is the Grammatical order of the words in this rule. [*Quarum vero syllabarum quantitas sub prædictas rationes non cadit, a poetarum usu, exemplo, atq; autoritate petenda est, certissima omnium regula*] and what is the principal Verb there?

M. 13. Doth *Sum* ever govern a Nominative case after it? Doth not that word seeming so to be governed, belong to that word by Apposition which went before? for if in this example; [My Father being a Man, *Pater meus ens vir*: I say, *ens*; for *Quod necessariò subintelligitur non deest*] *vir*, belongs to *Pater*, will it not follow, that when I say, *Pater meus est vir*, there is the like apposition? Again, *Quicquid dicitur de, inest in*; doth it not then necessarily follow, that if the predicate

predicate be in the ſubject, it doth alſo belong to the ſubject, whether it be a Subſtantive or Adjective? What I ſay of *Sum*, I ſay likewiſe of all the Verbs in the Rule, *Verba Subſtantiva, ut Sum, forem, fio, exiſto, &c.* [which *Lilly* ſaith, *utrinq; nominativum expetunt*] and in the Rule immediately following.

Once more; in the Figure *Evocatio*, *Lilly* ſaith, that *pius Æneas*, in the Example [*Sum pius Æneas*] is the firſt perſon, becauſe *ego* underſtood, evocates it; If ſo, then doth it neceſſarily follow, that *pius Æneas* belongs alſo to *ego* (for Evocation preſuppoſeth Appoſition) and conſequently that it is not governed of *Sum*: For what need is there of two Rules to make good one Conſtruction? If this be the *Syntaxis* of *Sum pius Æneas*, then muſt the ſame be alſo of all the like ſpeeches: for, *Ubi eſt eadem ratio, ibi eſt idem jus.*

Alſo doth *Sum* govern a Genitive Caſe, or rather ſome word underſtood after *Sum*? as, *Hæc veſtis eſt* [*ſupple veſtis*] *patris. Pecus eſt* [*ſupple pecus*] *Melibei* (Though theſe predications be identical, it matters not) *Quod eſt* [*ſupple res*] *divini juris, id nullius eſt in bo-* *M.* 14.

nis

nis. *Nihil est* [*supple res*] *tam angusti animi, tamq; parvi quam amare divitias.* *Est* [*supple officium*] *adolescentis maiores natu revereri.* *Regum est* [*supple proprium*] *parcere subjectis, &c.* which words are sometimes expressed, as *Judicis officium est, ut res, ita tempora rerum Quærere*, Trist. 1. 1. and *Proprium est stultitiæ aliorum vitia cernere, &c.* If these *supples* be not thus admitted, Will it not follow that oblique Cases are alone predicated? which Logicians know is false; for *Casus obliquus nunquam prædicatur, nisi ad unum rectum.*

And once more: For the same reason, (*viz.* because *Obliqui casus solum & per se non prædicantur*) neither can the same Verb govern two Datives; a single one indeed it may, but a double one regularly it cannot: notwithstanding that *Lilly* doth positively determine the contrary, in these words: *Sum, cum multis aliis geminum adsciscit dativum.* Therefore his English Rule speaks truer: Also when *Sum* hath after him a Nominative Case, and a Dative (as *Sum præsidium tibi; Hæc res est voluptati mihi*) the word that is the Nominative, (naturally and in plain Latine) may be

(not

(not of necessity, must be) put in the Dative (*venustatis gratiâ*, and by *Enallage casus*) so that *Sum* may in such manner of speaking (otherwise not) be construed with a double Dative Case; as *Sum tibi præsidio. Hæc res est mihi voluptati.*

And for the same reason also, neither can this Verb govern either an Ablative Case, or a Genitive, as the Rule [Words importing indument of any quality, *&c.* coming after a Noun Substantive, or a Verb Substantive, may be put in the Ablative Case, or in the Genitive] saith it doth: For in these Propositions, *Socrates semper fuit eodem vultu. Facillimè ad res injustas impellitur, ut quisq́; est altissimo animo gloriæ cupido: fuit & est*, do not govern an Ablative, but *homo* or *vir* understood after them.

Is this a true proposition [*Amo est verbum*] in respect of the matter *circa quam*; when as the subject thereof is the Nominative Case to *est*, and therefore cannot be a Verb; unless you will say, that Case is an accident to all the declined parts of Speech. May not this Solution clear the doubt? that *Amo*, if it be taken materially, or *νεκ-* M. 15.

rede is a Noun, if formally, a Verb? A Verb it is in Grammar, but in Logick a Noun.

M.16. *Articles are borrowed of the Pronoun, &c.* so saith the Accidence. How many Articles? Are there any more then one? is not *Hic* one (and but one) of the fifteen Pronouns? As likewise there is but one *Articulus Prepositivus*, ὁ, ἡ, τὸ in Greek. One Example (*Musa*) of the first Declension. One Example (*bonus, a, um,*) of Adjectives of three Terminations: Yet all these three have divers voices, derived from their several Primitives; for the *Rectus casus* is truly the word; the oblique Cases are Derivatives from the word, and do differ from it, not as *Res & res*, but onely as *res, & modi entis.*

M.17. *Quid tamen hoc refert, si se pro classe Pelasgâ Arma tulisse refert*—Why is (*re*) in the former *refert* long, and in the latter short?

M.18. ——*Non te Paania proles, Expositum Lemnos nostro cum crimine haberet: Qui nunc (ut memorant) sylvestribus abditus antris, Saxa moves gemitu*—Met. 13. If *Qui* be considered as a meer Relative, how doth it agree in Gender with its

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Antecedent *Peantia proles*? if as a Relative Adjective (which is the truth) where is his Subſtantive? And why is *te* ſtanding for *Peantia proles*, the Maſculine Gender? (for ſo it appears to be by the Maſculine Adjective, *expoſitum*, to which it is joyned) whereas the Rule is: *Pronoun Subſtantives, are of the ſame Gender as Noun Subſtantives, whoſe place they ſupply.*

Can there any ſatisfying reaſon be given, why theſe four words following, diverſly characterized, be of thoſe Caſes as the Authors have put them in? *Inde* (*ſide* MAJUS) *tergo delphina recurvo, Se memorant oneri ſuppoſuiſſe novo. Ille ſedet, cytharamq; tenet,* PRETIUMQUE *vehendi Cantat*—Ovid. Faſt. 2.——*Egreſſus ſylvis vicina coegi, Ut quamvis avido parerent arva colono,* GRATUM OPUS *agricolis*—Virg. Æn. *Ut etiamſi* (*id quod non erat*) *velit nocere, tamen non queat.* Æſop. Fab. *De Leone & Vulpecula.* M. 19.

May not we ſay, That theſe four ſingle words, belonging to the four precedent ſpeeches (which kinde of Appoſition is not uſual) are the Nominative Caſe, by Analogy of the two following Examples: *Pub. Scipio dicere ſolitus eſt*;

Nunquam se minus otiosum, quam cum otiosus: nec minus solum, quam cum solus esset. Magnifica verò vox, & magno viro, ac sapiente digna. Off. 3. And, *Cum ex Leontina Gorgiâ quæreretur, cur tamdiu vellet esse in vita? Nihil habeo, inquit, quod incusem senectutem. Præclarum responsum, & docto homine dignum.* Cic. de Senect. If it be doubtful whether *Præclarum responsum* be the Nominative Case, or not, yet it is plain enough, what Case (*magnifica vox*) is. If these two, *Voces complexæ* be the Nom. Case, then may we probably infer, that the four former words be of the same Case also.

M. 20. In that Example [*Præceptor legit, vos vero negligitis*] why are *Præceptor* and *Vos* the Nominative Cases? Will you say, because they come before the Verbs *legit* and *negligitis*? and then alledge this Rule [A Verb Personal agreeth with his Nominative Case *&c.*] for the proof hereof: This indeed is commonly done, but by your leave, This is the Rule why the two Verbs do agree with their several Nominative Cases; not why the two Nominative Cases do come before their Verbs: for can one and the same Rule do two divers offices? This shall be

be better explained hereafter.

Is that Rule true [*Verba Infiniti modi pro Nominativo Accusativum ante se statuunt*] and yet *pœnituisse* and *didicisse* in the Rules preceding, have no Accusative Case before them? *M.* 21.

In these Sentences, *Legere, & non intelligere, negligere est. Coram laudare, & clam vituperare inhonestum est. Præteritum dat idem simplex, & compositivum. Monere & moneri proprium est veræ amicitiæ. Amare & sapere vix ulli conceditur. Idem velle atq; nolle est firma amicitia. Una q; erat facies sidera, terra, fretum. Æquè nefas est, nefarium aliquid & facere rogatum, & rogare. Non par est eorum delictum, apud quos adfinis vel cognatus latro conservatus est, & eorum qui nihil ad se pertinentes latrones recipiunt.* How can the principal Verbs be the singular number, and yet this Rule in the Figure *Syllepsis* true, [*Copulatum per Conjunctiones &, nec, &c. est pluralis numeri*? *M.* 22.

Haply this answer may *solve* the Quere. The Copulates in all the former Examples are taken *conjunctim*, not *divisim*; and so are one in sense, though two in voice: for if the Question be, What is it *negligere* to neglect? the Answer *M.* 23.

is not, *legere* alone, or *intelligere* alone, but *legere & intelligere* together. And what is dishoneſt? not ſimply *coram laudare*, or *clam vituperare*; but both the clauſes united is the Nominative Caſe to *eſt*, and the Subſtantive to *inhoneſtum*. The like anſwer may be given to all the like Examples.

*M.*23. Is it not improper to ſay that in Conſtruction, which is *ens reſpectivum*, contradiſtinguiſhed to *ens abſolutum*, a Noun or Pronoun Subſtantive may be put abſolute in the Ablative Caſe?

*M.*24. What kinde of Participle is [*veniente*] in that Example, *Rege veniente hoſtes fugerunt*? Is it of the Preſent Tenſe, ſeeing it is expounded by *Lilly* in the Accidence, *i. e. Dum veniret Rex*, in the Preterimperfect Tenſe?

*M.*25. Doth not the nature of a Hypothetick Copulative, or Disjunctive Propoſition, take away the uſe of that Rule, *Conjunctiones Copulativæ, & Disjunctivæ, &c?* If it doth not, here muſt needs be a Solœciſm; *Hoc mihi nec cordi eſt, nec mile.*

*M.*26. Why is not *Species* an accident to a Participle, as well as to the three former parts of Speech?

Hath

Hath the Subjunctive Mood evermore ſome Conjunction joyned with him? do not many Adverbs; and ſome other words alſo govern that Mood? *M.* 27.

Is *Cum* a Conjunction in this Example [*Cum amarem, eram miſer*] and yet being uſed in the ſame ſenſe, in [*Cum canerem reges & prelia*] is it an Adverb alſo? *M.* 28.

Whereas the difference of Termination *O*, or *Or*, and of ſignification, *to doe*, or *to ſuffer*, makes the five different kindes of Verbs Perſonals, *Anatoga* or regular, whats the reaſon why *Patior* ending in *or*, and ſignifying to ſuffer, as a Verb Paſſive doth, is notwithſtanding a Deponent? I ſay, in this, and all other Verbs, there is *Res ſignificata*, and *Modus ſignificandi*: In the former ſenſe it ſignifies to ſuffer, but in the latter to do: for the Engliſh of it is, I do ſuffer: Therefore 'tis one thing to ſay, *Quid ſignificat*, what doth this or that Verb ſignifie? and another, *Quomodo ſignificat*, how, or after what manner doth it ſignifie? unleſs this diſtinction be obſerved by Maſters in parting Verbs, Scholars cannot give a direct anſwer to *M.* 29.

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their Question touching the English of the same.

M. 30. Notwithstanding the Poets—*brevis esse laboro, Obscurus fio*—may not eight Rules in *Syntaxis* easily, and with plainness enough, be contracted into one, seeing they all agree in one sense? They may, for *Ubi est eadem ratio, ibi est idem jus.* The concurrence of many particulars in one reason, makes a Rule. Now what these many Rules are, may appear, partly by a new Rule now to be made, and partly by the Examples sub-joyned to it.

The Rule is this.

A word of a Passive signification, whether it be Verb Personal, Passive, or Neuter, or else a Verb Impersonal, Verbal in bilis, *Gerundive, Participle, or Participial, will govern a Dative Case of the doer, or an Ablative with a Prepositition:*

Or more briefly thus.

A word of a Passive signification, of what kinde soever it be, will govern a Dative Case, or an Ablative with a Prepositition of the Doer;

as

as *O mihi post nullos Juli memorande sodales! Nulli penetrabilis astro Lucus erat. Laudatur ab his, culpatur ab illis. Honesta bonis viris, non occulta petuntur. Oblitusque meorum obliviscendus & illis. A præceptore vapulabis. Vigilandum est ei qui cupit vincere. Ab hostibus constanter pugnatur. Benefit multis a principe, Diligendus ab omnibus. Restat Chremes qui mihi exorandus est. Germani Romanis perosi sunt.*

Amongst which Examples is *obliviscendus* a Participle of a Verb Passive, as the Rule [*Quorum (subandi passivorum) participia frequentius, &c.*] in which the word is, doth intimate? it signifies passively, I grant; but the Verb from whence it is formed, is Deponent, that's plain enough. *M.* 31.

Here opportunely another Rule may be framed, agreeable to the matter in hand; which is this.

Gerundivo in dum hoc peculiare est, quod præter Dativum omnium Gerundivorum communem, Genitivum, Dativum, Accusativum, & Ablativum, ut casus propriis admittit; Ut, obliviscendum est mihi injuriæ acceptæ. Serviendum est nobis Deo. Petendum est tibi pacem. Utendum

dum eſt nobis argumentis.

M. 32. If a Grammar Scholar be bid to turn into Latine this, or the like Speech [I am glad that thou haſt returned] is it not likely he would ſay, [*Gaudeo quod tu rediiſti*] This is the plain Latine, and firſt offers it ſelf to the underſtanding to be thus rendred. But afterward, upon a ſecond conſideration, making uſe of three Figures, *Ellipſis*, *Enallage caſus*, and *Enallage modi*, he varies the former words, and ſaith, *Gaudeo te rediiſſe*: This is the elegant Latine, as ſounding beſt to the ear, more words being contracted into fewer. Hereupon *Lilly* makes a very good and uſeful Rule, which (with a little alteration) is this. [Theſe Conjunctions *quod* or *ut*, ſignifying That, may, in Latine making, be elegantly put away, by turning the Nominative Caſe (if there be any) into the Accuſative, and the Verb into the Infinitive Mood] If the premiſes be true (as certainly they are) then doth he not in his *Syntaxis perperam & inepte* frame two Rules (but to one purpoſe, or rather to no purpoſe) *Verba infinitivi modi*, and *Reſolvi poteſt hic modus per &c.*] in the one making that firſt, which indeed

is

is laſt: and in the other that laſt, which in reaſon is firſt.

I have before inſerted in the Rule [if there be any] becauſe of a Verb Impersonal; which though it hath no Nominative Caſe before it, yet nevertheleſs it ſelf is turned into the Infinitive Mood. As in the Example [*Teque ferum iræ pœnituiſſe tuæ*] of the Rule *In verbis quorum ſignificatio ad homines tantum pertinet, &c.*

May I not here (without the cenſure of any) mend the Rule before mentioned? Thus,

Verba perſonalia modi Infiniti, deficiente quod velint, pro Nominativo accuſativum ante ſe eleganter ſtatuunt?

Again in the Engliſh Rules, ſpeaking of the Ablative Caſe abſolute (ſo he ſtiles that Caſe) doth he not with the like error ſay [And it may be reſolved by any of theſe words, *Dum, cum, quando, &c.*] as in the Latine Concord he doth [*Reſolvi poteſt hic modus, &c.*] for as there, ſo here he makes the reſolution laſt, which muſt needs be in true reaſon the firſt; for do we not firſt ſay *M.* 33.

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in plain Latine, *Cum Auguſtus imperaret, natus eſt Chriſtus*; after that in elegant Latine (by three Figures, *Ellipſis, Enallage caſus, & Antimeria*) *Imperante Auguſto natus eſt Chriſtus*?

M. 34. *Nil oriturum alias, nil ortum tale fatentes. Hor. Ep.* 1. *l.* 2. What is the reaſon of the anomaly in this Participle *oriturus*? *Orturus* rather it ſhould ſeem to be, by the Analogy of other Participles: As from *Amatu, amatus, amaturus*, and from *Doctu, doctus, docturus*: So from *ortu* (a fained Supine) *ortus, orturus* alſo.

M. 35. Doth not *Lilly* uſe Tautologies, when in the general rule of Appellatives he ſaith, that *ſiler, ſuber*, and *Omne quod exit in um*, are Neutrals; yet in the ſecond exception, both from the firſt and third ſpecial Rules he ſayes the ſame again?

M. 36. And when he ſaith in his Etymology touching the Moods of a Verb: *Potentialis neque ullum adverbium adjunctum habet, nec Conjunctionem.* But in the *Syntaxis* of an Adverb, *Dum pro dummodo aliàs Potentiali, aliàs Subjunctivo nectitur.* And in the *Syntaxis* of a Conjunction: *Ut cauſalis ſeu perfectiva, &c.*

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nunc Potentiali, nunc Subjunctivo jungitur: Doth he not here plainly contradict himſelf?

In theſe Speeches [*Dies mihi ut ſatis ſit ad agendum vereor*] I fear that a whole day will not be enough for me to do my buſineſs: And, *Tu cave defendas, quamvis mordebere dictis*: Take heed that you doe not defend me *&c.* where is the word that ſignifieth Not? M. 37.

May not theſe two Rules [*Aliquando relativum, aliquando nomen adjectivum reſpondet, &c.* And *Hæc poſſeſſiva Meus, tuus, ſuus, noſter, veſter, &c.*] be well ſpared? for all the Examples in them may be drawn into one Figure *viz. Enallage ſpeciei*, the derivative being put for the Primitive: As *fortunas meas* for *mei*; and *noſtros* for *meos* (which is uſual) then *meos* for *mei ſtentis*: And *Ex tuo* (for *tui*) *ipſius animo &c.* and *Meâ* (for *mei*) *unius operâ*; and *Meum* (for *mei*) *ſolius peccatum &c.* and *Noſter* (for *noſtri*) *duorum eventus, &c.* and ſo in the reſt, and all other Examples of the like kinde: Which when they are thus drawn into a Figure, will not the *Syntaxis* of them ſeem plainer to young Scholars, then now they are in Rules? M. 38.

Can

M. 39. Can a Participle of the future in *dus*, ſignifying Paſſively, be found to have alſo the ſignification of a Participle of the preſent Tenſe (ſo ſaith the Accidence) as *Legendis veteribus proficis*. By reading, &c. ſhould not rather *Legendis* be a Gerund in *do*, by a Rule in the Engliſh rudiments [Alſo the Engliſh of the Participle of the preſent Tenſe, &c.] and from thence be turned into a Noun Adjective, by another Rule in *Syntaxis* [*vertuntur Gerundii voces* (*eleganter* may well be added) *in nomina Adjectiva*?

M. 40. Is it true to ſay, that the Conjunction [*vel*] is a Disjunctive and Diminutive too? or that [*Si*] is an Adverb of wiſhing, and yet a Conjunction conditional alſo? or that [*Sic*] is both an Adverb of likeneſs, and of affirming likewiſe? All theſe Speeches are true, but in a diverſe ſenſe.

M. 41. Is it not *Contradictio in adjecto* to ſay, A Conjunction Disiunctive? 'Tis not: For *Diverſitas reſpectus tollit contradictionem*: *Conjungit voce, disjungit ſenſu.*

M. 42. Is not this alſo the like contradiction to ſay, that *fas* being a Noun is undeclined, ſeeing it wants Declenſion?

M. 43. And for the ſame reaſon, may not *nil*,

nil, nihil, instar, and the rest in that rule be more properly termed ἄπτωτα, then ἄπτωτα, for Cases they have, but Declensions none?

What is the Nominative Case to [*est*] in these Speeches; *Quid est hoc?* *Quam magnum vectigal est parsimonia?* *M.* 44.

If *Qui* be an Adjective (as indeed it is) what is the Substantive, the Genitive thereof *quarum* agreeth with in these words, [*Carmen Elegiacum —— è duplici constat Penthemimeri, quarum prior*] and *quorum* in these, *Refert Ælianus Elephanto duplex esse cor, Quorum altero irâ inflammatur, altero mitigatur?* *M.* 45.

And in this latter Example, why is the first *altero* governed of *inflammatur* [seeing naturally the word governing goeth before, and the word governed followeth] and why doth that Verb there govern two Ablative Cases, and by what Rule? why also is *Elephanto* the Dative Case, & *duplex cor* the Accusative? *M.* 46.

In these Speeches [*Miserius esse stultitiâ, quid possumus dicere*] and [*Quas voces numero totas tres esse secundo*] Why *M.* 47.

are

are *Quid*, & *Quas voces*, the Accusative Cases? and the two *esses* the Infinitive Mood?

M. 48. If of necessity there must be an immediety between the words governing, and governed, and that one Verb may govern two or moe Cases; as *Do tibi vestem propriâ manu*; how can so many Rectees immediately follow one Rector?

M. 49. If in these Propositions [*Adolescentis est majores natu revereri. Regum est parcere subjectis, & debellare superbos*] *est*, be a Verb Impersonal, as commonly Grammarians affirm, what can be the subject in them? and will it not then follow that that Verb doth govern an Infinitive Mood, which is never found so to be, but by a Græcism?

M. 50. In this Monastick Verse [*Flete meos casus, est quædam flere voluptas*] is *flete* a Verb Transitive, and yet *flere* a Verb Intransitive also?

M. 51. If *Genus* be an Accident, as well to a Verb as to a Noun, is it not a true predication to say, *Valeo est neutrius generis*, *Valeo* is of the Neuter Gender?

M. 52. In these words [*Adde senex, antiqua, & verna*, is [*adde*] a Verb Transitive, and

yet

yet the Nouns following the Nom. case?

And is *Senex* there a Noun Substantive? and here *At cum regna senex cœli Saturnus haberet*, an Adjective? are not these Speeches inconsistent? *M.* 53.

When the English of this word *Res* is put with an Adjective, ye may put away *Res*, and being so put, it may be the Substantive to an Adjective, as *Pauca his similia. Nonnulla hujusmodi*; here *similia* indeed is an Adjective, and agreeth with the Substantive *Pauca*, for *Pauca* may be so termed, by vertue of *Res* included in it [*pauca* standing for *pauca res* by *Ellipsis*, and *Enallage generis*] the denomination following the worthier part. But is *hujusmodi* an Adjective also? yea, such a one too, which agreeth with *Nonnulla*, which is of a different Case from it, as *Lilly* saith? the contrary hereunto is plain; for the word being compounded of a Pronoun Adjective, and of a Substantive, the whole may be denominated a Substantive also of the Genitive Case, for the same reason as before, *viz.* because the worthier part of it is a Substantive. *M.* 54.

The Grammatical order of the words in this Verse of *Cato* [*Virtutem primam esse puta compescere linguam*] is not, *Puta primam* *M.* 55.

primam virtutem esse compescere linguam; neither is it this, *Puta esse virtutem primam compescere linguam.* But this it is, *Puta compescere linguam esse primam virtutem*; for let *quod* (which now is wanting) be restored to its right place, then the words will be these, *Puta quod compescere linguam est prima virtus*; so that *Compescere linguam* is a Logical Noun (being the subject in this Proposition, *Compescere linguam est prima virtus*; though *compescere* alone be a Verb in Grammar) and one while the Accusative Case, another while the Nominative, according as the absence or presence of *Quod* makes it.

M. 55. The words in the beginning of the next Verse are *Proximus ille Deo*, where *Ille* is not to be englished *He*, but, *that man*, (*homo* being understood) for reasons hereafter in the Paragraphs of the Pronoun to be expressed.

M. 56. There is another Distich in *Cato*, *Qui simulat verbis, nec corde est fidus amicus: Tu quoque fac simile*——The former Verse whereof, if it be thus construed, *Supple ille* he, *qui simulat verbis*, which doth counterfeit in words, *nec est*, and is not, (*nec* being resolved into *&* *non*, which

which muſt often be ſo done for plainneſs ſake to Children) *fidus amicus* a faithful friend, *corde* in heart; where is the principal Verb to make the ſenſe perfect? muſt it not be this, or the like, *ſubandi eſt mendax* is a lyar? Suppoſe the Verſe be thus ſupplyed, yet then what coherence is there between it, and the next, *Tu quoque fac ſimile &c?* An underſtanding Scholar will ſay, there is little or none. And yet in this manner many *Grammaticaſtri*, to my knowledge, have conſtrued the Verſe.

Therefore this is the true order of the words, *Supple Illi homini*, to that man, not, *to him*, (for *Illi* is a Pronoun Adjective, not a Subſtantive; as in the concluſion of the Memb. next before) *Qui ſimulat verbis &c. Tu quoque fac ſimile*, do thou alſo the like: where *illi homini* being underſtood, is governed of *ſimile*, which goeth before it in ſenſe, though not in voice.

Of the five Examples following, wherein *cedo* is compounded with *ex*, M. 57.

vos fortaſſe ſapientius exceſſiſtis urbe.
Finibus provinciæ meæ nunquam exceſſit.
Exceſſere metum mea jam bona. Famine
in Caligis Indiæ gente quinquennies pari-

unt, ſed octavum non excedunt annum. Si-quis modum excedit, jucund ſima quæq; ſiunt injucundiſsima: why doth the Preposition in the two former govern an ablative Caſe, and in the other an Accuſative?

M. 58. And why doth *ex* and *e*, compounded with other verbs alſo, ſometimes govern an Accuſative likewiſe? as — *Donec Avernas Exierit valles* — *Met.* 10. *Si eo animo vitam ingrederemur, quo eam Solon egreſſus eſt.* Val. Max. 8. 7. Becauſe they are taken for *extra.*

M. 59. And by what rule doth *ex* in compoſition with *Cado* often govern a Dative caſe? As, *Excidit, heu! nomen quam mihi pene tuum. Triſt.* 4. 5 *Utque tibi excidimus, nullam puto Phyllida noſti. Ovid. Ep. Quoties tibi ſica excidit caſu aliquo, & elapſa eſt. Cic. Quod verbum tibi non excidit fortuito. Id. O miram memoriam Pomponij tuam, ut mihi iſta exciderint! Id. Quæ cogitatio cum mihi non omnino excidiſſet, etenim penitus inſederat! Id. Exciderit tantum ne tibi cura mei. Ovid. Pont.* 2. 10. And with *Quatio*: as *Excuſſit tandem ſibi ſe, cubitoque levavit. Met.* 11. *Fanum habet in cornu, longè fuge: dummodo riſum Excutiat ſibi, non hic cuiquam parcet amico. Hor. Serm.* 1. *Sat.* 4.

Tis true Latine to ſay *Doctus homo*, and not true Concord. For the Adjective is the Maſculine Gender, and the Subſtantive the Common of two: may not the Antinomie be reconciled by diſtinguiſhing: that in *Etymologia* ſome Nounes may be of the Common of two, and ſome of the Doubtfull [ſuppoſing now there be ſeven Genders] but in *Syntaxis* they are the Maſculine only, or only the Feminine? M. 60.

Approving now (for Arguments ſake) the Rule which before I cenſured, give me leave to make it more full thus: *Sum, forem, fio, exiſto, habeor, exiſtimor, videor, dicor, & conſimilia genitivum poſtulant*, &c. As, *Ut devictis hoſtibus inſula Athenienſium fieret. Juſtin. lib.* 2. *Mancipia quæ facta ſunt dominorum nexu, aut aliquot jure civili. Par.* 5. *Chriſtus repudiatus a Judæis, totus gentium factus eſt. Calv. An, Quæ fere naturæ ſunt in alieno fundo capta, fiant capientis? Ea quæ eximia pleriſque & præclara videntur parva ducere, eaque ratione ſtabili firmaque contemnere fortis animi magnique dicendum eſt. Off.* 1. *Tempori cedere*, i. e. *neceſſitati parere*, M. 61.

ſemper ſapientis eſt habitum, Cic. Ep. Ita vivere non eſt exiſtimandum hominis ſecundum virtutem agentis. Ut hæc omnia ſubterfugere, non modo ſapientia ſed etiam felicitatis diceret ſibi videri. But the truth is, none of the Verbs here; nor any other of the like Nature; but ſome word underſtood doth govern a Genitive Caſe, though hereby an Identicall predication ariſeth, as is before expreſſed.

M. 62. The Rule is, *Propria cuncta notes quibus eſt natura coercens, Plurima ne fuerim:*--- but are not *Gabii, Thebæ*, and ſuch others the plurall number? They are ſo; but theſe pluralls are inſtead of ſingulars, for they are the names but of one thing, and therefore have not both numbers together: To make this doubt a little more out of doubt, I ſay.

Tres ſunt huius regulæ limitationes. 1. *niſi tantum ſint pluralia, ut Athenæ, Delphi.* 2. *Niſi plura ſint eodem nomine, Ut duo Scipiones, ter centum Fabii.* 3. *Niſi ſimilitudo ſignificetur: ut non poſſumus omnes eſſe Scipiones, aut Maximi, i. e. eiuſmodi viri bellicâ laude clari: In uno Cæſare multi Marii, Suet. revera tamen;*

men; propria cum similitudinem significant naturam habent Appellativorum.

There be two numbers; the Singular, and the Plurall. But how can that which speaketh but of one, be termed a Number? when as *Unitas non est numerus, sed principium numeri.* M.63.

Sum genitivum postulat, quoties significat possessionem. Tis true, and I grant it, but that Verb doth never signifie possession, *Ergo*, it doth never governe a Genitive case. For the two Nounes following *Sum*, the one sometimes understood, the other expressed, do signify possession, that Active, this Passive; as another of *Lillies* Rules make it plaine: *Quum duo substantiva ut posterius a priore possideri quodammodo videatur*; Hereupon in the next Rule he infers, *Proinde hic genitivus sæpissimè in adjectivum possessivum mutatur.* M.64.

What is the reason of these unusuall Constructions following? *Voluptati ut comes mœror consequitur. Plaut. Cætera quæ huic vitæ comitantur. Cic. Tusc. 5. Venit mihi Platonis in mentem. Et qua pauper aquæ Daunus agrestium. Regnavit populorum. Hor. 3. Carm. Od. 33.* M. 65.

Justitiane prius mirer, belline laborum? Æneid. 11. *Salus tibi certet Amyntas. Certantem & uvam purpura. Hor. Epod.* 2. *Dum novus est cœpto potius pugnemus amori. Ovid. Ut melius quicquid erit pati. Hor. Carm.* 1. *Od.* 11. *Nec non & Tytion terræ omnipotentis alumnum, Cernere erat. Virg. Nostro generi non decet. Plaut. Vobis decet. Terent. Quondoque id deceat prudentiæ tuæ. Cic. de Orat. Desine mollium tandem querelarum. Hor. Maximam partem ad injuriam faciendam aggrediuntur nonnulli. Cic. Absui magnam partem consulatus tui. Id. Cætera bonus. Id. Solicitus vicem imperatoris, Liv. At fessæ multa, Crura thymo plena,* For so it is in *Virg. Non plena. Os humerosque Deo similis. Id. Acceptum refero versibus esse nocens. Ovid. Trist. Sed enim quia retulit Ajax, Esse Jovis pronepos,—— Quis —— magna coronari contemnit Olympia Hor. Luctantem Icariis fluctibus Africum. Hor. Od.* 1. They are all Græcisms.

M. 66. A verb Neuter *Analogum*, endeth in *o*, and cannot take *r.* to make it a Passive, so saith the Accidence. *Contra*: Are not many Neuters made Verbs Passives? yes, and that too elegantly, but then let this be the Rule. *A Verb*

A verb Neuter cannot be made a Verb Perſonall paſſive, but it may be made a verb Imperſonall Paſſive. As theſe Examples following worthy to be noted do ſhew, *Extra territorium jus dicenti impunè non paretur. Auctoritas amicorum bene ſuadentium adhibeatur: Admonendum non modo apertè, ſed etiam acriter, ſi res poſtulabit, & adhibita pareatur. Cic. Fundamenta juſtitiæ ſunt, Primùm ut ne cui noceatur, deinde ut communi utilitati ſerviatur. Cic. Off. 1. Illis promiſſis non ſtandum eſſe quis non videt? Id. In quo ſi mihi obtemperatum eſſet. Id. Malè rem gerentibus patribus bonis interdici ſolet. Ariſtippum Cyrenaicoſque omnes non eſt veritum in voluptate ſummum bonum ponere. Ei genere poſſeſſionem minime noceri poteſt. Lege duodecim tabularum prodigo interdicitur bonorum ſuorum adminiſtratione. Huic rei ſubventum eſt. Nocte latent mendæ, vitioque ignoſcitur omni: Gallis omnibus cognitum eſt, nullâ multitudine unum in locum coactâ reſiſti poſſe Romanis. Cæſ. Com. cui nec virtute reſiſti, nec telis armiſque poteſt. Met. 9. Catoni moriendum potius quam tyranni vultus adſpicendus fuit, non modo non invidetur illi ætati, rerum etiam favetur.*

vetur. *Cum cœnatum esset hilariter. Tibi est curæ ut ei suppeditetur, & ad cultum & ad victum copiosè. Plures discent quemadmodum hæc fiant, quam quemadmodum his resistatur. De Amic.*

In servo necando si adsit injuria semel peccatur, in patris vitâ violandâ multa peccantur. Par. 3. Silva feras quot alit, quot piscibus unda natatur. Trist. 5. 2 —. Qui sustinet hamos, Novit quâ multo pisce natentur aquæ. Art. Amand. Blanditijs animum furtim deprendere fas est, Ut pendens liquidâ ripa subitur aquâ. Quo in genere etiam in Republica multa peccantur. Off. 1. Jam tertia vivitur ætas. Met. 12. Tota mihi dormitur hyems. Mart. Non mihi grata dies, noctes vigilantur amaræ. Ovid. Nec virgines festinantur. Tacit. Huic delubra occulta celeritate properantur. Plin. Paneg.

Here note that sometimes Verbs Neuters are made verbs personalls passives, as appeares in the ten last Examples.

M. 67. What Concord is there in this of *Terence, Ubi est ille scelus, qui me perdidit? Scelus* is here put for *sceleſtus*, as sometimes *Senium* for *senex*, by a Metonymie of the Adjunct: so the sense is made good

good by *Synthesis*; or *Qui* by the Figure *Hyponœa* hath reference to *sceleſtus* to be underſtood in *ſcelus*.

Do all Nounes of the firſt Declenſion end in *is* in the Dative and Ablative plurall? No, ſome do end in *is*, and *abus*, others in *abus* only, which are comprehended in this Diſtich. *Filia, Nata, Anima, is faciunt atque abus, at abus. Tantum amba, atque dua, liberta, equa, ſic dea, mula.* *M.* 68.

Do the Dative and Ablative plurall of all Nounes of the fourth Declenſion end in *ibus*? No, eleven do end in *ubus*, as this Diſtich ſhewes: *Arcus, Acus, Partus, Portus, Ficus, Lacus, Artus, Dant ubus, his quercus, tribus, atque veru, & ſpecus, adde.* *M.* 99.

Whats the reaſon why Participles, Gerunds, Supines, Nounes Verballs, and other Derivatives do governe the caſes of their Primitives,? the Reaſon is this (and it may ſerve inſtead of a Rule) *Ubi ſignificatio eſt eadem, ibi idem erit & Regimen*: as *Inſtituta eſt obtemperatio legibus ſcriptis. Cicero præſtantior eſt omnibus Oratoribus multis gradibus.* And we may ſay, *Capite diminutio: domum reditio: fautor* *M.* 70.

autoritati

autoritati. Præfectus prætorio: As well 28
Capite diminui, domum redire, faveo autoritati, Præfui prætorio, Præscius futura. Gratulabundus patriæ expiravit Arthytas cum villico factus esset iratior, &c. Canit similiter hinc. Vivere naturæ si convenienter oportet. Optimè omnium dixit. Accessit propius illo. Castra propius urbem moventur. By the five last Examples annexed to the Rule newly made, it is manifest that three of *Lillies* Rules in the *Syntaxis* of the Adverb, might well have been spared.

M. 71. Whether must *Lillies* rule remaine as it is, *Hæc tria* (or rather, *Hæc duo*) *Impersonalia interest, refert, &c.*? for *Est* here is a verb personall: as appeares by the Example, *Prudentis est multa dissimulare.* Wherein the Verb agrees with the Nominative *Dissimulare multa*, and governes a Genitive indeed, but by another Rule: *viz. Sum genitivum postulat, &c.* (that being now supposed to be a necessary Rule) for why may not this Example belong to that Rule, as well as, *Adolescentis est majores natu revereri?* I see no dissimilitude of reason to the contrary. For I am not of their opinion who affirme, that *Est* thrice used in the said Rule, *Sum genitivum postulat*,

lat, &c. is a verb Impersonall. Againe, *Eſt* is unlike to *Intereſt*, and *refert*, in another reſpect, for that doth not governe the ſ blative caſes, *Meâ*, *Tuâ*, *Suâ*, &c. So do theſe, although an ancient Grammarian of great note ſaith, that inſtead of *Meum eſt*, *tuum eſt*, *&c.* we may ſay, *Eſt meâ*, *eſt tuâ*, &c. But his bare authority I eſteeme not: becauſe he proves not his aſſertion, neither by reaſon nor examples of Authors, for theſe reaſons *Eſt* cannot make the ternarie number of the foreſaid Impersonalls.

But now, Why doth *Intereſt*, and *Refert* governe theſe fœminine Ablatives? and what is the Subſtantive to them?

Divers men ſpeak diverſly, one ſaith, that *Viâ*, *ratione*, *parte*, *perſonâ* or *gratiâ*, may be underſtood, which laſt word *Plautus* expreſly adds, as *Meâ iſtuc nihil refert*, *tuâ refert gratiâ*. Another, they ſeeme to be Adverbs, as *Rectà*, for *Rectâ viâ*; *Aliquà*, for *aliquâ ratione*. *Etſi non aliquâ nocuiſſes*, *mortuus eſſes*, *Virg.* A third, The Latines never ſay, *Intereſt mei*, but *meâ*, *& refert tuâ*, *non tui*, This reaſon is ſufficient. For the authority of the Ancients is inſtead of Reaſon; *Et ad eam tanquam*

quam ad anchoram confugimus. A fourth, that by *Allæosis*, the Genitive Demonstratives are changed into the Ablative possessives feminine: as *Meâ*, for *Mei*, *interest tuâ* for *Tui*, *refert teipsum nosse.* A fifth askes a question, and answers it too: *Cur hæc Impersonalia regunt ablativum? Quia Latinorum proprius est. Cur femininum? quia suavius est.* Lastly, *Despaut.* His reason is, *Quia componuntur ex ablativo re, ut, interest, i. In re est, ter pro re vocalitatis* (so he speakes,) *i. Euphoniæ gratiâ: refert .i. utile est, vel ad rem pertinent.* Hence these Phrases: *Si in re est utrique ut fiant, accersi jube: Ter. Veniat nec ne, nihil in re est meâ, Plaut.* When they signifie in this manner then they governe a genitive case of all casuall words. as, *Virginis interest pudice loqui, .i. In re virginis est. Uxoris refert quid rerum gerat maritus nosse.*

Note here that *Interest* varying his signification, varies likewise its Construction. Also that sometimes it is a Verb Personall, as *Mea interest loci natura. Quod tuâ non interest desine percontari. Illud meâ magni interest, te ut videam.* And *refer* too, as, *Quod nostra id refert. Nowell. Catech.*

AVer

A Verb personall agreeth with his Nominative case in the singular number, not *Cases*, and yet oftentimes we may observe, that by an elegant Pleonasme one Verb hath two Nominative cases before it, as *Idem velle atque nolle, ea demum firma est amicitia: virga tua & baculus tuus, ipsa me consolata sunt.* The child is not: and I whither shall I goe? *Gen.* 37. 7. The Lord your God, he it is that fighteth for you. *Josh.* 23. 10. The Lord your God which goeth before you; he shall fight for you, *Deut.* 1. 30. *Novitates autem si spem afferunt, ut tanquam in herbis non fallacibus fructus appareat, non sunt illæ quidem repudiandæ. Cic. Amic. Ut ipsi inter se alius alii prodesse possint. Off.* 1. *Ut pictores & ij qui signa fabricant, & veri etiam poetæ suum quisq; opus a vulgo considerari vult. Id. Quercus & olea tam pertinaci odio inter se dissident, ut altera alterius scrobe depacta moriantur. Plin. In quo peccatur, id potest aliud alio majus esse, aut minus. Par.* 3. M. 73.

Here we may observe, that when we meete with such a Construction; one or both the Nominative cases most commonly is a Pronoune.

The

M. 74. The Nominative case commeth before the Verb: so the Accidence describes it: and doth it not follow the Verb too? the rule *Verba substantiva sum, forem, fio,* saith it. But what if there be no Verb in the clause before which it may come? as in many of the English Rules where the Example is, *Vox complexa indistans*, it falls out so to be: where then is the truth of *Lillies* words? This erroneous description is the cause, that errours in parsing are so often committed by young Schollars. Let the Example to be parsed be *Præceptor legit, vos vero negligitis.* This errour is common; and yet *Non facit jus.* For the answer should be *Præceptor* is the Nominative case, because tis the first word in the clause: So likewise *Vos.* And indeed every word in a Logicall speech, whether casuall, or instead of a casuall, should be this case, unlesse there be reason to the contrary. This first word may rightly be termed *Absolute* or *Independent*; for the principall Verb, and all that followes depend on it, not it on them: But to say the Nominative case commeth before the verb, is to say in effect, the Nominative hath relation to the Verb, the former to the latter, which

which ſpeech is both improper, and without any ground of reaſon, for the truth is, the latter depends on the former, *Non è contra.*

And in parſing the former Example; if a Maſter proceeds further, and ſay: By what rule doth *Præceptor* come before *legit*? the ſchollar anſwers a verb perſonall agreeth with his nominative caſe, &c. but by leave both of Scholler & Maſter, I ſay here is another errour committed, for this is the rule why *legit* agreeth with *Præceptor* in number and perſon, but not why *Præceptor* comes before *Legit*. Here note that *Saluſt* is bold to uſe the Nominative caſe abſolute in a more ſtrange manner, even without any concomitant Verb. As ſpeaking, *De leptinis*: *Itaq; ab Imperatore facilè quæ petebant adepti, miſſæ ſunt eò cohortes Ligurum quatuor. De bello Jugurth.* And in another place: *Multis ſibi quiſque imperium petentibus* But ſuch Conſtructions as theſe *non ſunt trahendæ in exemplum*; obſerve them we may, imitate them we muſt not.

Lilly, as he doth ſupply the future tenſe of the Infinitive mood active, by a Participle of the future in *rus*, and *eſſe*, ſo might he have made the like ſupply to *M.* 75.

M. 76. the defect of the ſame mood & tenſe of a verb Deponent, but this hath he not done.

Neither hath he told us that the Future Tenſe of the Finite Moods may be varied with a Participle of the Future in *Rus*, and *Sum*. For we may ſay *Venturus eſt*, he will come, or *Veniet*: And *Si venturus ſit*, or *venerit*. *Quæ tibi ventura eſt, ſiquidem eſt ventura ſenectus? Pœna reverſura eſt in caput iſta tuum.*

Here two things are to be noted.

Firſt, That *Sum* in all the Future Tenſes before named, and alſo where it is uſed in declining the borrowed Tenſes of a Verb Deponent, is quite loſt, and made null.

Secondly, That although moſt commonly this Participle in *Rus*, ſo uſed as before, be declined with all the caſes, genders, & in both Numbers (Examples whereof do every where occurre) yet ſometimes it is put abſolute in the neuter Gender, without any variation at all. As *Credo ego inimicos meos hoc dicturum. Eſt quod ſperemus deos bonos benefacturũ. Aruſpices dixerunt omnia ex ſente, tia proceſſurum non putavi hac eam facturum. Ad ſummam perniciem rempublicam perventurum eſſe prædico Cic.* Ob-

Obſerve here that 3 of the Partici- *M.* 77.
ciples ſometimes are put abſolutely, that is without a Subſtantive, as firſt, a Participle of the Future in *rus*; whereof you have five Examples in the Member immediatly preceding: Then a Participle of the Preter Tenſe. As, *Poſtquam audierat non datum iri uxorem filio. Terent. Itum eſt in viſcera terræ* (by thoſe two Examples thus alledged it appeares, that *Datum*, and *Itum*, are Participles, not Supines; and conſequently that the two Rules where they are, are ſuperfluous) *Arbitrantur ſe beneficos in ſuos amicos viſum iri: Cic. Off.* 1, *Excuſatum iri ſe arbitrabantur. Id. de Amic. Juſtam rem & facilem oratum à nobis velim, Plaut.* Laſtly, of the Future in *Dus*, as *Abeundum eſt mihi. Vigilandum eſt ei qui cupit vincere* (for Gerunds theſe two laſt are not, as the Rule ſuppoſes them to be) *Dicendum eſt, quonam modo hominum ſtudia ad utilitates noſtras allicere, atque excitare poſſimus. Cic. Moriendum Catoni potius fuit, quam tyranni vultus aſpiciendus. An exilium minitaris, ut ab improbis demigrandum ſit? Colligendum eſt eas in vas aliquod! Aliqua conſilia*

reperiendum. Sperant bonos à meruis excitandum fore. Syll.

M. 78. As *Sum* and the Participle in *rus* doth ſupply the Future Tenſes of regular Verbs; (as appeares in the premiſes) ſo alſo is the Future Tenſe of the *Anomalum ſum* it ſelfe ſupplyed with the like Participle. as *Ilias eſt fati longa futura mei. Nunquam omnino futurus es* (or *eris*) *dives. Pro patriâ quis bonus dubitat mortem appetere, ſi ei profuturus ſit? An cenſes illam annum tam deliram futuram fuiſſe. Si niſi quæ facie poterat te digna videri; nulla futura tua eſt: nulla futura tua eſt.*

M. 79. When *Lilly* had defined the Future Tenſe, *Futurum quo res in futuro gerenda ſignificatur*: he adds immediatly. *Hic promiſſivus modus a nonnullis vocatur.* Is this rightly ſpoken? that which in one Clauſe is *Tempus*, in the very next is *Modus*. What? may thoſe termes be taken confuſedly? or one diſparate be prædicated of the other? neither ſo, nor ſo. Heres a plaine fault, and may be thus amended, *Hoc tempus a nonnullis promiſſivum vocatur.*

M. 80. Yea, and *Imperativum* too, I call it.

it. For I observe that Commands are sometimes given in that Tense, (as *Si quid dictabo, scribes*, thou must write it. *Nil dabis aut vendes, nil permutabis, emesve. Propensior benignitas esse debebit in calamitosos. Cic. Qui rempublicâ tuebuntur, inprimis operam dabunt, ut juris & judiciorum æquitate suum quisque teneat, Id. Qui Rempub. gubernabunt consulere debebunt, ut earum rerum copia quæ sunt necessariæ, Id.*) and Prohibition also, as *Non occides. Non furaberis. Non eris adversus proximum tuum testis mendax.* But this is by a Hebraisme. *Vid. Pasor. Lexicon. in verbo* πλέκω. M. 8.

As two Nominative cases may come before one Verb, when one or both of them is a Pronoune (as is before expressed) so likewise two Accusative Cases may follow a verb, if one of them be a Pronoune: as, *Verum animam, quæ vincere, iracundiam cohibere, victoriam temperare, &c. Hæc qui faciat, non ego eum cum summis ejus compare, sed simillimum Deo judico, Pro Marcello. Quin damus id superis de magnâ quod dare lance, Non possis magni Messalæ lippa propago, Compositum jus fasque animi. Pers. Sat. 2.* Here in the former Ex- M. 8.

ample *Hæc*, and all before it are the two Accusative cases: In the latter *id* and *jus*, unless you will say, that these Constructions may be made good by the Figure *Epexegesis*. And likewise two Ablatives: as. *Mos erat antiquus niveis atrisque lapillis, His damnare reos, illis absolvere culpa.*

M. 82. *Quum duo substantiva diversa significationis sic*, &c. This Rule saith, that one Substantive (one precisely) governeth, and another is governed. And is this all? are not two Substantives sometimes governed of one preceding? yes; as in these Examples: *Jamne sentis bellua, quæ sit querela hominum frontes tuæ. Cic. Sed quæ natura sint principia societatis humanæ repetendum altius videtur. Id prœtentio Dei rerum humanarum. Aristotelis philosopharum principis arcanorum natura Theoremata. L. Sullæ, & Caii Cæsaris pecuniarum translatio a justis Dominis ad alienos, non debet liberalis videri Off. 1. Unde illa priorum scribendi quodcunque animo flagrante liberet. Simplicitas —— Juven.* For a Gerund in *Di* may well be counted as a Genitive Case.

M. 83. This Rule *Comparativa & superlativa*

tiva accepta partitive, &c. is manifeſtly contained under *Nomina partitiva aut partitive poſita, &c.* therefore this might ſerve inſtead of that, if only one or two Examples more were inſerted therein.

That there are Nounes partitives the Rule tells us, but of Pronounes Partitives, or that that part of ſpeech was ever found to governe any caſe, it was never heard. What therefore ſhall we ſay to theſe Examples, [*Animalium, hæc binis, illa quaternis pedibus incedunt. Etiam geminorum fratrum diverſa ſtudia ſolent eſſe, ut apparet in Caſtore & Polluce: quorum hic pugill clariſſimus, ille optimus eques fuiſſe dicitur. Cauſa tua exemplo ſuperorum tuta duorum eſt: Quorum hic aſpicitur creditur ille Deus. Triſt.* 4.4. In all which *Hic* governes Genitive caſes] ſurely this, that we muſt not here conſider *Hic* as a Pronoune, but as a word partitive, in which reſpect though the Engliſh Rule ſaith nothing as touching its Rection, yet the Latine ſeemes otherwiſe. For it is [*Partitivè poſitum*] although it be not *Nomen partitivum.* *M.* 84.

What think you of this Rule [when *M.* 85.

a queſtion is asked &c. together with the latine *Interrogativum, et ejus redditivum &c.* for they are both one?] I take it to be as needleſſe, and frivolous a Rule as ever was made. The like I ſay of all its Exceptions, for whatſoever Conſtructions are in them, may be proved by other Reaſons and Rules in *Syntaxis*, though this had never been made.

M. 86. Are there no more Verbs that do vary their Conſtruction, then thoſe in the Rule [*Hæc variam habent conſtructionem?*] Yes; many more (with a few Nounes Adjectives too) ſome whereof I ſhall deliver in the Rule immediatly following; and others may be obſerved by the judicious, in the diligent reading of Authors.

Variæ Conſtructiones.

1. *Intereſt.*

HOc pater ac dominus intereſt. Ter. Oſtendam alio loco quantum ſalutis communis interſit duos Conſules eſſe.

eſſe. Cic. Illud meâ magni intereſt te ut videam.

Per magni veſtrâ intereſt te eſſe Romæ. Equidem ad noſtram laudē non multū video intereſſe. Quaſi vero quicquam interſit, mures ſcuta, an cribra corroſerint.

Inter hominem ac belluam hoc maximè intereſt, quod hæc, &c. Dummodo inter te & me paries interſit.

Stulto intelligens quid intereſt? Ter. Sic te ipſe abjicies atque proſternes, ut nihil inter te, atque interquadrupedem aliquid intereſſe putes? Par. 1. Hinc ad forum interſunt viginti paſſus *i.e.* Diſtant. Pluma haud intereſt, patronus an Cliens propriorſtet homini, cui nulla eſt in pectore audacia, Plaut. Cum Xenocrates intereſſet maledico ſermoni quorundam. Magni exiſtimo intereſſe ad decus & laudem civitatis.

2. *Interdico.*

Male rem gerentibus patribus bonis interdici ſolet, Cic. Alteri ob ingratum & malevolum animum domo & provinciis interdixit. Velitis, jubeatis ut M. Tullio aquâ & igni interdicatur. Interdixit hiſtrionibus ſcenam. Cui quondam

Regia

Regia conjux orbem interdixit. & vid. Omni Galliâ Romano: interdixisset. Pater improbus cui nemo interdicere possit, *i.e.* obsistere. Sic contemuit, tanquam si illi aquâ & igni interdictum sit. Neque enim interdictum est a naturâ, aut a lege aliquâ, ut &c.

3. Suppedito.

Studet parare ea quæ suppeditent (*i.e.* supperant vel non desint) & ad cultum, & ad victum: Nec sibi soli, sed &c. Cic. Off. 1. Domus suppeditat hortorum amœnitatem, terra fruges fert. Tibi est curæ. Ut ei suppeditetur ad usum, & cultum copiosè. Si rem frumentariam tibi ex provinciis suppeditari vis. Suppeditare alicui omnium rerum quas natura desiderat, abundantiam & copiam. Si ad omnia nobis quæ ad cultum victumque pertinent quasi virgulâ divinâ suppeditarentur. Quocunque loco bona suppeditant, ibi beatè possumus vivere. Miror illum, cum & vita suppeditavisset, & splendor non defuisset, consulem non futurum.

4. Proprius.

Inprimis hominis est propria veri inquisitio atque investigatio. Cic. Pro-

priis

priis & suis argumentis tractanda quæque res est. Tempus agendi fuit mihi magis proprium, quam cæteris.

Hæc prædia sunt tua solius, & propria. Animæ propria natura atque vis est, moveri motu interiore & suo. Culpa mea propria.

5. *Malo.*

Malè illos multavit. *Hath handled them ill.* Stultitia famâ multatur. *Folly is punished with infamy.*

Si mihi æternum — esse propositam arumnam arbitrarer, morte me ipse potius quam sempiterno dolore mulctassem. Ego verò illi maximam gratiam habeo, qui me eâ pœnâ mulctavit, quum &c. Vibimius ita est mulctatus, ut vitam amiserit. Cum ab ipsa fortunâ crudelissimè videar hujus consilia esse mulctata. Vitia hominum atque fraudes damnis, ignominiis, vinculis, verberibus, exilio, morte, mulctantur. Omniam familiam mulctavit usque ad mortem. Ter. Invidus hoc petit, ut ipse uno privetur oculorum, lætus socium mulctandum esse utroque.

6. *Incumbo.*

Omni studio ad id bellū incumbamus. Incumbe toto pectore ad laudē. Incum-

be

be per deos immortales in eam curam, & cogitationem. Hæc doce, hæc profer, huc incumbe. Facis tu id quidem, & eò maximè incumbis. Fuit hoc meum fatum, ut in me unum omnis inclinatio communium temporum incumberet. Incumbite ad laudem & reipub. circumspicite omnes procellas. Incumbit illi spes successionis. Suet. Incumbere illi; & non, in illum dicimus. Quint. Maximus incumbet, quâque est pietate rogabit, Ne sit ad extremum Cæsaris ira tenax. *Pont.* 1. 10. Cum mora non tuta est, totis incumbere remis utile, & admisso subdere calcar equo. *Art. Amand.* 2.

7. *Pronus.*

Pronaque sint nostræ numina vestra rati. *Trist.* 1. 2.

Et pronus saturæ lac bibit agnus ovis. *Fast.* 5. Pronaque cum spectant animalia cætera terram. *Met.* 1. Pronumque genus regionibus illis. In Venere est ib. Prona venit cupidis in sua vota fides. *Art. Am.*

8. *Glorior.*

Equidem posse vellem idem gloriari quod Cyrus. *Cic. Sen.* Licet mihi M. fili apud te gloriari. Tu de tuis divitiis in-

intolerantissimè gloriaris. Ut de me aliquid more senum glorier. Hic etiam mihi gloriabitur se omnes honores sine repulsa detinuisse. Sed hoc non concedo, vt quibus rebus gloriemini in vobis easdem in alijs reprehendatis. Propter virtutem jure laudamur; & in virtute rectè gloriamur. Gloriari contra aliquem

9. *Luxurio.*

Luxuriat Phrygio sanguine pinguis humus. *Ovid.*

Nunc ager assiduâ luxuriabit aquâ. Ludit & in pratis luxuriatq; pecus. Luxuriant animi rebus plerumque secundis. Utque novus serpens posita cum pelle senectâ Luxuriare solet, squamaque nitere recenti. *Met. 9.*

Hæc quasi luxuriant varias imitantia formas. Nos quoque fructiferæ (si nux modo ponar in illis) Cœpimus in patulas luxuriare comas. Mens erit apta capi, tunc cum lætissima rerum. Vt seges in pingui luxuriabit humo. Sit semel illa joco luxuria tameo. *Trist. 5. 1.*

10. *Præsto*, i. e.

Excello, antecello, supero.

Hoc præstat amicitia propinquitati. Zeuxes muliebri in corpore pingendo aliis præstabat. Majores nostri prudentiâ

tiâ cæteris gentibus præstiterunt. Homo cæteris animantibus plurimum præstat. Longè multumque præstat mens. Mutius augur juris civilis intelligentia, atque omni prudentiæ genere præstitit. *Theophrastus* atque *Menedemus* ingenio atque doctrinâ cæteris præstabunt. Dii immortales homo homini quid præstat?

11. *Præsto.* i. e.

Facio, efficio, impleo, obeo, præbeo, exhibeo.

Præsta te eum, qui mihi a teneris unguiculis es cognitus. Fides, vigilantia, patriæ caritas; hæc sunt quæ nemo est, quin præstare debeat. Si dictum non omne præstandum est, quod dictum non est, id præstandum putas?

12. *Præsto,* i. e.

Fidejubeo, caveo, tueor, exitum rei, sive bonus sit sive malus in se recipere, promitto, polliceor.

Præstabo, si Cæsarem bene novi, eum tuæ dignitatis rationem habiturum. Prædones nullos fore quis præstare poterit? Me non ingratum esse præstabo.

Quæ quidem eâ conditione gesseram, ut meum factum semper omnes boni præstare, tuerique deberent. Quicquid

est

eſt incommodi in mancipio, id ſi venditor ſcit, neque declarat præſtare debet. Nihil eſt ſapientis præſtare niſi culpam. Culpa nulla eſt, cum id quod ab homine non potuerit præſtari, evenerit. Communem & incertum caſum, quem neque vitare quiſquam noſtrum, neque præſtare ullo pacto poteſt, ſapienter ferre oportet.

13. *Vaco.*

An dii ab omni curatione & adminiſtratione rerum vacant? Si ne tu quidem vacas, noli mihi moleſtiam exhibere. Nulla pars vitæ vacare officio poteſt.

Nullum tempus illi unquam vacat, aut a forenſi dictione, aut a ſcribendo. Ego vero inquam Philoſophiæ ſemper vaco. Villa ita completa militibus erat, ut vix triclinium ubi cœnaturus ipſe Cæſar eſſet, vacaret. Plenus eras minimo: nec præ ſermonis amore, In multos poterant ora vacare cibos. *Ovid. in mortem Pſittaci.* Corporis ad cultum, viæ vacat illa ſui.

Si vacat, & placidi rationem admittis edam. Non vacat exiguis rebus adeſſe Jovi——Tum denique flere vacavit. *Ovid. Met. in fab. de Myrrha.* In nullum mea, mens grande vacabit opus. Id.

14. *Aſpiro.*

14. *Aspiro.*

---Dii cæptis-- Aspirate meis. *Met.* 1. --aspirat primo fortuna laberi. *Id.* Hæc in eculeum conjiciuntur, quò non aspirat vita beata. *Cic. Tusc.* 4.

Occupavi te, O fortuna, atque cepi, omnesque aditus tuos intercluſi, ut ad me aspirare non possis. Nemo ad alienam causam invitis iis, quorum negotium est accedere aut aspirare debet. Quando iste mihi Mense Februario aspirabit in curiam? Ad laudem & gloriam aspirare. Pulmones tum se contrahunt aspirantes, tum spiritu dilatant. Quid enim quisquam ad meam pecuniam me invito aspirat?

15. *Abhorreo.*

Bibuli voluntas à me abhorret. Omnes illum aspernabantur atque abhorrebant. Est præterea Suffidius studiis nostris abhorrens. Sin planè abhorrebit, & erit absurdus, ut se contineat admonebo. Genus orationis inusitatum, & abhorrens ab auribus vulgi. A scribendo abhorret animus.

16. *Miror.*

Justitiæne prius mirer belline laborum? *Virg. Æneis.* --Arte suâ miratur-- sc. Pygmalion, Met. 10. Mirari satis hominis

minis negligentiam non queo. Cato mirari se dicebat, quod non rideret aruspex, aruspicem cum vidisset. Cum puerorum formas magno hic opere mirarentur. In his infimus sumptibus nihil homines magnopere mirantur. Soleo mirari de nescio quibus. *H. S. xx.*

17 *Muto.*

Neque mutare civitatem quisquam invitus potest, neque subito mutare, non potest. Ne quis invitus civitate mutetur. Qui vertendi, hoc est mutandi solâ causâ venerant. Sapiens sententiam mutat nunquam. Mutat quadrata rotundis. Quemque ego cum rebus quas totus posset orbis Æsonidem mutasse velim. *Met.* 7. — Jurejurando obligat civitatem, nihil eos de suis legibus mutaturos. *Justin.* Mutabantur verba pro verbis.

18 *Sufficio.*

Pro subministro, ut, Hispania in omnium frugum genera fœcunda est, adeo ut non ipsis tantum incolis, verum etiam Italiæ, urbique Romanæ cunctarum rerum abundantiam sufficiat. *Justin. l.* 44. Item; Ipse pater Danais animos viresq; secundas sufficit. Pro satis sum; ut, Nec sufficit iictibus ambo. Item; postea-

quam immensæ gulæ impudentissimi corporis quæstus sufficere non potuit. Pro substituo : ut, Atque aliam ex aliâ generando sufficit prolem. Unus erat Consul in sufficiendo collegâ occupatus. Nam ne sufficiatur Consul non timet. Pro possum : ut ; Nec nos obniti contra, nec tendere tantum Sufficimus. Aliquando intransitivè usurpatur: ut, Pone metum: valeo, corpusque quod ante laborum impatiens nobis, invalidumque fuit, Sufficit (i. e. durat ; vel, est ferendis malis) atque ipso vexatum induruit usu. *Trist.* 5. 2. Animus seriis negotiis fatigatus aliquando relaxandus est honestis ac moderatis voluptatibus, ut redintegratis viribus ad ferendos labores (vel, ferendis laboribus) sufficiat.

19 *Studeo.*

Abdicatus medicinæ studuit. i. operam dedit. Si optimis à pueritiâ disciplinis atque artibus studuisses.

Cui studeat Deus omnis habet— i. faveat, vel sollicitus sit. Nunc quibus studendum rebus esset, accepimus. Demosthenes ejus ipsius artis, cui studebat primam literam dicere non poterat. Ars demonstrat, ubi sit illud quod

studeas

studeas invenire. Horum ille nihil egregie præter cætera studebat. i. affectabat. Unum studetis omnes, unum sentitis. i. cupitis, vel vultis. Dissensionem nascentem extingui summe studui.

20 *Ingeniosus.*

Inque meas pœnas ingeniosus eram. In culpam siqua est ingeniosa suam.--ad segetes ingeniosus ager.--terra ingeniosa colenti.

21 *Indulgeo.*

Jus trium liberorum mihi Princeps indulsit. Is cives Romanos coluit, iis indulsit, eorum voluntati, & gratiæ deditus fuit. Epicurei sibi indulgentes, & corporibus deservientes. Sed vide ne hæc oratio sit hominum assentantium, nostræ imbecillitati, & indulgentium multitudini.

Sed ut ut est, indulge valetudini tuæ. Cur perdis adolescentem nobis? cur amat? cur potat? cur his rebus sumptus suggeris? vestitu nimio indulges, nimium ineptus es. Qui malis moribus nomen Oratoris indulgent. Nimis me indulgeo. Spernuntur ab iis veteres amicitiæ & indulgentur novis. *Cic.*

22 *Facio.*

Amici vitia si feras, facis tua. Non facit ad lachrymas barbitos ulla meas: i. non convenit. Fræna minus sentit, quisquis ad arma facit. Quæ bos ex homine est, ex bove facta Dea. Non facit ad nostras hostia major opes. Adde quod insidiæ sacris à vastibus absunt. Et facit ad mores ars quoque nostra bonos.

Non facit ad mores tam bona forma malos. Num me puerum de virgine doctis Artibus efficiet? Met. 9. Non facit ad stomachum nostra lagena tuum. *Mart.* Isti rigidi rerum æstimatores acceptâ virgulâ Censoriâ, velut arbitri sedentes honorarii, graviſſima philoſophorum ſcripta, ſiqua ad ſtomachum non faciunt, obliterant.

23 *Simulo.*

Malus quando bonum se simulat, tum est pessimus.

Qui simulat verbis, nec corde est fidus amicus.

Credidimus lachrymis, an & hæ simulare docentur? — tecto simulatur lumine somnus. — simularat anum, passuque incedit inerti. Ficta omnia celeriter tanquam flosculi decidunt. Nec simulatum-

simulatum quicquam potest esse diuturnum.

Multa & simulavi invitus, & dissimulavi cum dolore. Solon quò reipub. prodesset, furere se simulavit. In eoque nihil erat nisi fictum & imitatione simulatum. Spem vultu simulat, premit altum corde dolorem.

24 *Disto.*

Paulum sepultæ distat inertiæ celata virtus. *Hor.*

Contrarium est, quod positum in diverso genere, ab eodem cui contrarium est, plurimum distat, ut frigus calori, vitæ mors. Multum inter se distant istæ facultates, longèque sunt diversæ atque sejunctæ. Hominum vita plurimum distat à victu cultuque bestiarum. Nec distare putant humana carne suillam. *Juven:* 14. Quanquam vocabula prope idem valere videantur, tamen quia res differebant, nomina rerum distinire voluerunt. Quid est tam distans, quam à severitate comitas?

25 *Regno.*

Clodius interfecto Milone regnaturum se putabat. Mithridates ab eo jam tempore annum jam tertium & vigesimum regnat; & ita regnat, &c. Nam

pater & tellus justo regnata parente. Et quâ pauper aquæ Daunus agrestium regnavit populorum. *Hor. græc.*

26 *Abstineo.*

Abstineto irarum calidæque rixæ græc. *Hor.* Est virtus placitis abstinuisse bonis. Non tamen id circo ferrum Triopeius [Erysycthon] illâ quercu Abstinuit.---*Met.* 8. Romano bello fortuna Alexandrum magnum abstinuit. *Liv.* A trepido vix abstinet ira magistro. Abstine illi hanc tu manum, *Plaut.*

27 *Celo:*

Hoc te celavimus unum. De armis, de ferro, de insidiis celare te noluit. Debes existimare te maximis de rebus à fratre esse celatum. Si hoc celetur patri in metu sim. *Terent.* Cur celatis quasi turpe aliquid sententiam vestram?

28 *Consulo.*

Tu tamen hæc quæso consule missa boni. Rectoremque ratis de cunctis consulit astris. Ut piget in fido consuluisse viro. Aliter mihi de illis, ac de meipso consulendum est. In humiliores crudeliter, libidinoseque consulebatur. Pessime istuc in te, atque in illum consulis. Illi homines mihi nescio

quid

quid mali consulunt. Optimè illi consulcum vult esse. Consule dignitati, existimationi tuæ, atque famæ. Senatus in plebem crudeliter consulebat. Sæpè audivi accessisse ad Crassum consulendi causa quendam rusticanum. Nec te id consulo. *Cic. ad Attic. l. 7.* Si populus Romanus de istâ re consultus esset.

29 *Confiteor.*

Confiteor si quid prodest delicta fateri. Prius de vestro delicto confiteamini necesse est. Vir sapiens peccatum suum quod celare posset, confiteri maluit.

Esse igitur Deos confitendum est. Confitentem habes reum. Cum homines nefarii de patriæ parricidio confiterentur.

30 *Medius.*

Jamque ferè medius Titan venientis, & actæ noctis erat, spatioque pari distabat utrinque. *Met.* 10. Non ego si medias Polluce & Castore ponar, In cœli sine te parte fuisse velim. *Ovid. Am.* 2. 16. Ablatum mediis opus est incudibus illud, Defuit & scriptis ultima lima meis. *Trist.* 5. —— o bene. In medio positi caruerunt præside Delphi, *Met.* 10. —mediamque tenentis Orbis humum

mum Delphos adeunt oracula Phœbi. *Id.* 15. Communes utilitates in medium afferre. Hæc non sunt quæsita ex occulto aliquo genere literarum, sed sumpta de medio, & rebus palam per magistratus actis. Sermonem medium abrumpere. *Virg.* *To break off in the midst of the talk.* De medio tollere. i. occidere. Relinquere in medio. *To define nothing, but leave it to the judgement of others.* Sed quod discrepat in medio sit. *Suet.* *But what difference there is let it be as doubtfull.* Media vocabula dicuntur, quæ & in bonam & in malam partem accipi possunt; qualia sunt; Tempestas, valetudo, facinus, tyrannus, &c. In medium discenda dabat (se Pythagoras) *Met.* 15. Mediam mulierem complectitur, h. e. medium mulieris. *Terent.* And 11.

31 *Suppetit.*

Mihi ad remunerandum nihil suppetit præter voluntatem. Ut ambitioni, & quotidianis sumptibus copiæ suppetant. Namque regnum supperebat mihi. An tu existimas supperere nobis posse, quod quotidiè dicamus in tanta varietate rerum? Si vita supperet. Vereor ne mihi verba non suppetant. Cibi suppetunt

petunt nobis multo labore quærentibus.

32 *Subeo.*

Jamque propinquabant tectis muroque subibant. *Virg.* Hæc, inquit, limina victor Alcides subiit. *Id.* --Cum subit illius tristissima noctis imago. Licet omnia in me pericula impendeant succurram atque subibo. Quæ ut effugias, quis est non modo non recusandus, sed ultrò appetendus, subeundus, excipiendus dolor.

33 *Gaudeo.*

Tantum admonebo, quoniam hæc plausibilia non sunt, ut in sinu gaudeant, glorioſè loqui desinant. *Cic. Tusc. q.* Tibi gratulor, mihi gaudeo, te amo, tua tueor. *Id. Ep.* De Bursa te gaudere certò scio. *Id.* Simul illud gaudeo, quòd & æqualitas vestra, &c. Hæc qui gaudent, gaudeant perpetuo suo semper bono. *Plaut.* In theatrum Curionis Hortensius introit, puto ut suum gaudium gauderemus. *Cic. Ep.* Ut malis gaudeat, atque ex incommodis alterius sua ut comparet commoda. *Terent.*

34 *Habito.*

In hac habitasse platea dictum est Chrysidis patrem. *Ter.* And --Habitarunt

runt dii quoque silvas, *Virg.* —lucis habitamus opacis. *Id.* Ut filius cum illâ habitet apud te. *Ter.*

35 *Palpo & Palpor.*

—quem munere palpat Carus—*Juven.* Observatote quam blandè mulieri palpabitur. *Plaut.*

Palpater blandè necesse erat, si vellem. *Cic.*

36 *Loquor.*

Ne dubites illi verba secunda loqui, *Ovid. de Art. l.* 1. Et modo cum charâ conjuge multa loquor. *Id. de Pont. lib.* 1. Etiam Heroicis locutus est versibus. *Suet.* Decide caput, si falsa ad te loquor, *Plaut.*

37 *Jubeo.*

Imo filium potius jube. *Ter.* Populus jussit. i. decrevit. Infandum regina jubes renovare dolorem. *Virg.* Sacrorum custodibus jussit, ne mulierem interesse permitterent. *Macrob.* Cæsar militibus suis jussit, requi eorum violarentur. *Cæs. l. 3. bel. civil.* Hispanis Gallisque jubet. *Claud.* Populus Romanus legem jussit (i. e statuit, vel decrevit) de civitate tribuenda. *Cic. pro Corn. Balbo.* Item; Lex est ratio summa, quæ jubet ea quæ facienda sunt, prohibetque con-

contraria. *Id. de legibus* 2. Et hercle & me jubet Acaſtus, &c. *Id. ad Attic.* — renuis tu, quod jubet alter. *Hor. Ep. l.* 2. Sed in hiſce Accuſativis ſubintelligi poſſit verbum aliquod Infinitivum à quo dependeat. *So* Daneſius.

38 *Caveo.*

Melius ei cavere volo, quam ipſe aliis ſolet. i. providere. *Cic.* Quique aliis cavit, non cavet ille ſibi. *Ovid.*

Nihil credam & omnia cavebo. Qui ab homine nefario non caverit. Ut conſiderares quibus crederes, & quos caveres. Cave facias. i. ne facias. Tu cave defendas. *Ovid.* i. nè defendas. At tibi ego Brute non ſolvam, niſi prius à te cavero. Tu mihi meiſque multa ſæpe caviſti. Lege cautum eſt. Nulla res eſt quæ ſatis caveri poſſit. Cave ne cui ſuſpitionem des, &c.

Quod nihil de iis Auguſtus teſtamento caviſſet. *Suet.* Cavere periculum. i. vitare, vel declinare. *Id.*

Fælix quem faciunt aliena pericula cautum. *Happy is he whom other mens harms do make (not to beware, but) wary; for* cautum *is not the firſt Supine, but a Noun Verbal.* Cavenda eſt gloriæ cupiditas.

39 *Cedo.*

39 *Cedo.*

Dandus est locus fortunæ, cedendum ex Italiâ. Vita beata nulla re, nisi immortalitate cedens cœlestibus. *Cic.* Non fugiendi hostis, sed consilii capiendi causa cedere. Cur succumbis cedisque fortunæ? Cedo tibi possessione hortorum. Cede fatigato pectore turpis amor. Hortantur, ceduntque (i. concedunt) locum. Cesserit Ausonio si fors victoria Turno. i. contigerit. *Virg.* Horæ quidem cedunt, & menses & dies. Cæsar ab humanâ cessit in astra via. *Propert.* Cedere e vitâ. *To dye.* Jus suum cedere alicui. *To give up his right and title to.* Cessit in proverbium. Fæliciter tibi cedat. *God send you good of it.* Male cedere res dicitur; *when it falleth out otherwise than we would.* Ut non multum, aut nihil omnino Græcis cederetur. *Nothing inferiour to the Greeks.* Malè cesserat illi. *Ovid. It hapned ill to him.* Dum nos sermones cedimus, relictæ sunt mulieres. *Ter. Heauton.*

40 *Cedo; pro Da vel Dic.*

Cedo; cujum puerum hic apposuistis. *Ter. And.* 44. *Demipho.* Quin tu mihi argentum cedo. *Phormio.*

Imo tu mihi uxorem cedo. *Id. Phormio.*

nio. Act. 5. Scen. 8. *Give me my mony. Nay give you me my wife.*

These examples say that Cedo *is a verb; and* Lillie *also saith the same, by placing it among the Verbs Defectives, and yet he makes it an Adverb also in the Syntaxis of that part of Speech. How do these things cohere?*

41 *Dissimulo.*

Quod non est simulo, dissimuloque quod est. Dissimulat cultu natum, & decceperat omnes, In quibus Ajacem sumptæ fallacia vestis. *Ovid. Met.* 13.

Turpe, nisi hoc matris precibus tribuisset Achilles, veste virum longâ dissimulatus erat. *Id. Art. Am. l.* 1. Ex omni vitâ simulatio dissimularioque tollenda est. *Cic.* Multa & simulavi invitus, & dissimulavi cum dolore. Si quis est paulo erectior occultat, & dissimulat appetitum voluptatis. Qui nescit dissimulare, nescit vivere.

42 *Prædico: as.*

Prædico dicendas res, sed prædico futuras. Ignoscès mihi de meipso aliquid prædicanti. Ne ipsi suâ voce se victores esse prædicent. *Cic. Ep.* Videtisne ut apud Homerum sæpissimè Nestor de virtutibus suis prædicet? tertiam

riam enim jam ætatem hominum vixerat: nec erat ei verendum, ne vera de se prædicans, nimis videretur aut insolens, aut loquax. *Id. de Senect.* Themistocles dixit se ejus vocem libentissimè audire, à quo sua virtus optimè prædicaretur. *Id. pro Arch. Poet.* Omnes prædicari de se, & nominari volunt. De seipso gloriosius prædicare. Multa & honoratè, & honorificè, & graviter de aliquo prædicare. In ipsum Pompeium autorem (ut prædicare est solitus) consiliorum suorum invehi cœpit.

43 *Differo.*

Non assentior iis qui hæc nuper disserere cœperunt. Triduum disseruit de repub. Cæsar dicebat te permulta cum hostibus de eloquentiâ disseruisse. In utramque partem multa disseruntur.

44 *Confido.*

Cui maxime confidebat. *Cæs.* Quî poterit aut corporis firmitate, aut fortunæ stabilitate confidere? Non existimat oportere nimium nos causæ confidere. In quo ipso considerandum est, ne aut temerè desperet propter ignaviam, aut nimis confidat propter cupiditatem. Hæc ne ut confidam, faciunt. Quam rem tibi confido magnæ laudi fore.

45 *Pro-*

45 *Prospicio.*

Quare P. C. consulite vobis, prospicite patriæ. Huic malo populus Rom. prospexit. Æneas in littore cervos Prospicit errantes. Prospicite id quod providendum est. Multo enim ante tanquâ ex aliquâ speculâ prospexi tempestatē futuram. Sapiens ac multum in posterum prospiciens vir. Sed prospexistis nequa in vos invidia aliquando redundaret. Multò ante prospexi, quanta tempestas excitaretur, quanta impenderet procella reipub. Prospicere aliquid conjecturâ.

46 *Proclivis.*

Ingenium est omnium hominum à labore proclive ad libidinem. Ut alius ad alium morbum propensior, sic alius ad alia vitia proclivior. Incitata semel in proclive labuntur. Proclivia anteponuntur laboriosis. Amicitia remissior esse debet, & ad omnem comitatem facilitatemque proclivior. Sed cum in hominibus juvandis, aut mores spectari aut fortuna soleat, dictu quidem est proclive. *Cic. Off.* Brevitate & celeritate syllabarum verba proclivius labuntur.

Qui sperant facilius & proclivius ad laudem

laudem nobilitatis pervenient. Proclivitas ad ægrotandum. Sed hæc in bonis rebus quod alii ad alia bona sunt aptiores, facilitas nominetur: in malis proclivitas, ut significet lapsionem, &c. *Cic. Tusc. q.*

47 *Memini.*

Memini Pamphilum hospitem meum mihi narrare. Memini enim, memini nec unquâ obliviscar noctis illius. Omnia alicujus facta & dicta meminisse. Sed de Epicureo te meminero, & de omnibus. Vivorum memini, nec mortuorum oblivisci possum. Varroni memineris excusare tarditatem litterarum mearum.

48 *Doleo.*

Nemo ingemuit, nihil cuiquam doluit, nemo est quæstus, nemo rempub. imploravit. Nemo supplicavit. Dolet mihi, quo tu non stomachâris. Doleo quia doles, & angere. Dummodo doleat aliquid, doleat quidlibet. De Atticâ febriculâ scilicet valdè dolui. Et est dolendũ in tam gravi vulnere. Qui meum casum luctumque doluerunt. Maximè Dionis mortem doluit. De Hortensio te certo scio dolere. At illius vicem credo doles. Curionis & Pauli meorum familia-

miliariū vicē doleo. Laude alienā dolere.

49 *Illudo.*

Carneades Rhetorum præcepta illudere solebat. Miseros alludi nolunt. Certant illudere capto. *Virg.* Huic illudit autoritati vestræ. Illuseras heri inter scyphos. Illudere in aliquem.

50 *Proximus.*

Proximus est huic dignitati ordo equestris. Callicratides præfectus classis proximus post Lysandrum fuit. Proximus ante me fuit. Proximus Pompeium sedebam. Proximus ad dominum nullo prohibente sedeto. Proximus a postremo. Socrates hanc viam ad gloriam proximam, & quasi compendiariam, dicebat esse. His proximis Nonis tu non affuisti. Eques Senatori dignitate proximus.

51 *Existimo.*

Tuæ sapientiæ est existimare omnem amplitudinem & dignitatem in una virtute esse positam. Verres de omnibus bonis male existimat. Sed in hoc me ipse castigo, quod ex aliorum & nostra fortasse mollitie, non ex ipsa virtute, de virtutis robore existimo. Ad unamquamq; rē existimandā & momento suo ponderandam. Is domi suæ honestus inprimis existimatus est. Proinde quasi

isti de Cn. Pompeio aliter atque ego existimo, sentiant. Desine unumquemq; moribus tuis existimare.

52 *Committo.*

Non committam, ut tibi cum possim prodesse non prosim. Nunquam omnino committendum est, ut periculi fugâ imbelles timidique videamur. Non committam posthac, ut me accusare de Epistolarum negligentiâ possis. Sed ut rationem ineo, quo die prælium Pansa commisit, eodem à Gadibus Naves profectæ sunt.

Condemnatus est quod contra leges commisisset. Censoribus si quid commisissent pœnæ erant legibus constitutæ. Pœnam octupli commissam persequutus est.

Pugna quæ cum rege commissa est, & summa contentione pugnata. Nihilominus enim potest, ut illam mulctam non commiserit, accepisse tamen ob rem judicandam. Commissum facinus & admissum dedecus confitebor.

53 *Tempero.*

Nostras inimicitias ipsi inter nos geramus, amicis nostrorum inimicorum temperemus. Cui mirum videbitur istum à maleficio non temperasse. Eum

sibi

sibi in concionibus credis à mendacio temperaturum?

Lycurgus rempub. Lacedemoniorum temperavit. Hominem in summâ animi magnitudine multâ humanitate temperatum perdidimus. Sonus acuta cum gravibus temperans æquabiliter concentus efficit.

In perpetuâ oratione hi sunt inter se miscendi & temperandi pedes. Utamur quasi equis temperatis, sic amicitiis, aliquâ ex parte periclitatis moribus amicorum. Quod simplex esse debet, ex dissimilibus rebus misceri & temperari non potest. A risu me temperare non possum. Solis tum accessus modici, tum recessus & frigoris & caloris modum temperant.

Verrem nemini ullâ in re temperasse.

54 *Moderor.*

Actio vocis conformatione moderanda est. Tibicines, iique qui fidibus utuntur, suo, non multitudinis arbitrio cantus numerosque moderantur. Sententiam aliquam tanquam navigium aliquod ex reipub. tempestate moderari. Auditorum aures moderantur oratori prudenti. Sentio Judices, moderandum mihi esse jam orationi meæ, fugiendamq; vestram

satietatem. Moderari verò animo & orationi, cum sis iratus, non mediocris ingenii est, Judex est omni ratione ad tempus, ad causam oratione moderandus. Cui populus ipse moderandi & regendi sui potestatem tradidit.

55 *Quæso.*

Quid est, quæso Metelle, judicium corrumpere, si hoc non est? Quæso à vobis Asiatici testes, ut, &c. Deos quæsumus, consilia tua reipub. salutaria sint. Te magnopere quæso, ut &c. Si vobis parum cumulate gratias egero, quæso obtestorque ne, &c.

56 *Rogo.*

Quod quoniam me sæpius rogas. Hoc te ità rogo, ut majore studio rogare non possim. Taurum de aquâ perfundum ducendâ rogabo. Si te rogavero, nonne respondebis? Demosthenes cum rogaretur quid in dicendo esset primum, respondit &c.

Item rogare est cum populo agere de ferendâ rogatione, vel lege, vel legem ferre. ut; Quod tribuni plebis rogassent (pro rogaverint i.e. decreverint) ratum esto. Leges quæ de civium reorum supplicio rogatæ sunt. Illo die Gabinio & Pisoni provincia rogata est.

57 *Peto.*

57 *Peto.*

Iſte petit à rege, ut &c. Cum is à me peteret, & ſumme contenderet, ut &c. Quæ eſt iſta beata vita quæ poſſit é macello peti? Cujus latus mucro ille petebat? Qui me epiſtolâ petivit, ad te, ut video, cominus acceſſit. Altius initium rei alicujus demonſtrandæ petere. Mons ibi verticibus petit arduus aſtra duobus.

58 *Deprecor.*

Sæpe precor mortem, mortem quoque deprecor idem.

Pro reditu ejus multi cognati & affines deprecati ſunt.

Quos Senatus non ad pacem deprecandam, ſed ad bellum denunciandum miſerat. Cuſtodem ſalutis meæ à vobis deprecor. Omnia ſemper pro amicorum periculis, nihil unquam pro meipſo deprecatus ſum. Qui tot ſcelera commiſit, is nullam ab ſeſe calamitatem deprecari poterit. Avaritiæ crimina frugalitatis laudibus deprecari. Deprecatur mihi ne vapulet.

59 *Reſpondeo.*

Reſpondere quæſtioni, & ad quæſtionem: Jam tu mihi hoc reſponde. Cum ad eos breviſſime reſpondiſſem. Dictis re-

respondent cætera matris. i. e. consentiunt. Structuram ad normam, & libellam, & ad perpendiculum respondere oportet. i. e. convenire, vel parem esse. Nec tamen siqui magnis ingeniis in eo genere extiterunt, Græcorum gloriæ respondérunt. i. pares fuerunt. Cui quidem amori utinam cæteris rebus possem, amore certe respondebo. i. par ero. Illa seges demum votis respondet avari agricolæ. i. Satisfacit. Contra elata mari respondet Gnossia tellus. i. respicit; ostendit se, vel objicitur.

60 *Vacuus.*

Cum morte superioris uxoris novis nuptiis domum vacuam feciſſes. Cum vacui temporis nihil haberem.

Ego verò libenter, quoniam vacui sumus, dicam. Gladius vaginâ vacuus. Locus vacuus ab omni turba.

Nulla hora vacua à furto ac scelere reperietur.

De inanitate, id est, de eo quod vocant vacuum.

In naturâ non datur vacuum. Vacuus irâ, iræ, ab irâ.

61 *Admissus.*

Hic lacer admissos terruit Hector equos, Et sacer admissas exigit Hebrus aquas.

aquas. Et celer admissis labitur annus equis. Hæc mihi quam primum cœlo nitidissimus alto, Lucifer admisso tempora portet equo. Ipsa per admissas concute lora jubas. Nec capit admissas alveus altus aquas. Nil nocet admisso subdere calcar equo. Hæc erit admissâ meta terenda rotâ. Pub. Decius equo admisso, in mediam aciem Latinorum irruebat. Cum mora non tuta est totis incumbere remis Utile, & admisso subdere calcar equo. *Art. Amand.* 2.

62 *Rudis.*

Homines imperiti, rerum omnium rudes ignarique.

Tam eram rudis? tam ignarus rerum? tam expers consilii aut ingenii? Sermo facetus & nullâ in re rudis. Genus hominum rude, hebes, & impolitum. Rudis & indocta oratio. Ninus primus intulit bella finitimis; & rudes adhuc ad resistendum populos ad Lybiæ terminos usque perdomuit. *Justin.*

63 *Idoneus.*

Non mihi satis idonei sunt authores, hi qui à te probantur. Cum minus idoneis verbis uti consuescerem. Hæc res non est idonea dignitati tuæ.

Cum statim auditoris animum nobis

idoneum

idoneum reddimus ad audiendum. Habenda sunt quasi signa quædam, & notæ, quibus eos, qui ad amicitiam essent idonei, judicares. Idonea mihi C. Lælii persona visa est quæ de amicitiâ loqueretur. Idoneus bello.

64 *Alternus.*

Epigramma in aliquem alternis versibus longiusculis. Ex duabus orationibus capita alterna contraria inter se recitanda curavit. Quod caret alternâ requie durabile non est. Orba tamen numeris cessavit Epistola nunquam, Ire per alternas officiosa vias. Forsitan & quare mea sint alterna requiris Carmina. Alternâ fratrem statione recepit. *Ovid. Fast.* Hæc alternanti potior sententia visa est. Perstat, & alternæ deceptus imagine vocis, Huc coeamus, ait. Alternis dicetis; amant alterna Camenæ. *Virg. Ecl.* Junctæque Nymphis Gratiæ decentes Alterno terram quatiunt pede. *Hor. Carm.* 1.4. In conviviis, alternis ac moderatis sermonibus uti convenit. Semper habet lites, alternaque jurgia lectus In quo nupta jacet. *Juven.* 6.

65 *Dominor.*

-- victis dominabitur Argis. *Virg.*
-- toti dominabere mundo. *Claud. in Rufum.*

Resum. Felix senectus, si usque ad extremum spiritum dominatur in suos. *Cic. Senect.* Ubi libido dominatur, innocentiæ leve præsidium est. Bestiæ fame dominante, plerumque ad eum locum, ubi aliquando pastæ sunt, revertuntur. Verat dominans ille in nobis deus. *Tusc.* Nimia potentia in civitate dominatur.

66 Erudio.

Homo omni doctrinâ eruditus. Philosophia nos primùm ad deorum cultum, deinde ad jus hominum, tum ad modestiam magnitudinemque animi erudivit. Et quæ te leges, præceptaque fortia belli Erudiit. *Stat. Thebaid.* 10. Studiosos dicendi eruiunt atque docent. Obviæ mihi velim sint literæ tuæ, quæ me erudiant (i. e. certiorem faciant) de omni repub. ne hospes plane veniam. *Cic. Ep.* Erat autem cum instituturus optime, tum etiam perfecte eruditus. Est mihi, litque precor natus, qui mollibus annis In patrias artes eruiendus erit.

67 Nuncio.

Quid me patri nunciare vis tuo? *Cic.* Nunciatum est nobis. Senatus hujus unius literis nuncianibus non credidit. Quæ

ad patrem vis nunciare? *Plaut.* Quæ nunciare hinc te volo in patriam ad patrem. *Id.*

Teque ad patrem esse mortuum renunciem. *Id.*

68 *Oportet.*

Ex rerum cognitione efflorescat, & redundet oportet oratio. Quædam semper manent Impersonalia: ut, Pudet, pœnitet, oportet. Tametsi legere est apud Terentium; Quæ adsolent, quæq; oportent signa ad salutem esse, huic omnia adesse video. *Lil. de Etym. verb. Imperson.* Si à populo præteritus est, quem non oportuit.

Quanquam te abundare oportet præceptis institutisque philosophiæ. Si loquor de repub. quod oportet, insanus: si quod opus est, &c. Quos ferro trucidari oportebat. Ne quid fiat secus quàm volumus, quamque oportet. Benevolentiâ civium septum esse oportet, non armis. *These six last examples wherein an Infinitive mood is either expressed or understood, do verifie what* Danesius *writes* lib. 3. c. 11. Schol. ad Syntax. *His words are these*; Oportet, Intransitivum est; quod si aliquando Accusativum annexum habeat, pendet is ab infinito aliquo: ut

in

in illo *Virg. Eclog.* 6.—pastorem Tityre pingues Pascere oportet oves.

69 *Precor.*

Deos nos colere, precari venerarique solemus.

Quid veneramur, quid precamur Deos? Quæ precatus sum à diis immortalibus; ut, &c. Ab Jove Opt. Max. pacem & veniam peto, precorque vid. Deprecor. 58.

70 *Prosper.*

Cum prospero fortunæ flatu utimur. Ritè crescentem face noctilucam Prosperam frugum. *Hor. l.* 4. *Od.* 6. Humano generi prosper & salutaris. *Cic.* Res prosperæ.

71 *Dimico.*

Cum A. Posthumius cum Octavio Manilio prælio dimicaret. Cum Pyrrho de imperio dimicabatur. Non cum Athenienſibus dimicandum putavit. Alteri dimicant, alteri victorem timent. Promptiores debemus esse ad nostra pericula quam ad communia, dimicareque paratiùs de honore & gloriâ, quam de cæteris commodis.

72 *Promptus.*

Quò paratior ad usum forensem, promptiorque esse possim. Prompta & parata

parata in respondendo celeritas.

Qui tot annos fidem suam populo Rom. promptam expositamque præbuit. Discutienda sunt ea quæ obscurant, & ea quæ sunt eminentia & prompta sumenda. Quod omnibus patet, & æquè promptum est mihi, & aliis. Hic quod animo sentiebat, & vultum promptum habuit, & linguâ. Responsione me inimicâ homo promptissimus lacessivit. Cætera quæ tibi à multis prompta esse certò scio.

73 *Abdico.*

Dictator magistratu se abdicavit. *Liv.* Antonius eo die non modo consulatu, sed etiam libertate se abdicavit. *Cic.* Senatus ut abdicarent, consules abdicarunt. i. imperium deposuerunt. Abdicatus medicinæ studuit.

Abdicat filium pater dum vivit, exhæredat post mortem. Abdicare legem. i. abrogare. Abdicare generum. i. repudiare. Abdicare magistratum. *To resign.*

74 *Vindico. i. punio, ulciscor. Item, libero, assero.*

Omnia quæ vindicaris in altero, tibi ipsi vehementer fugienda sunt. Si qua natio fecisset aliquid in civem Romanum ejusmodi, nonne publice vindicaremus? Fateor

Fateor in milites nostros sæpe esse vere ac vehementer vindicatum. i. animadversum. Is suâ lege in fures dupli pœnâ vindicandum existimavit. *Gell.* Jesus Christus semen illud mulieris, Serpentis caput conterens, omnes sibi fidentes ab ejus tyrannide in libertatem vindicavit. *Nowel.*

Pub. Scipio ex dominatu T. Gracchi privatus in libertatem rempub. vindicavit. *Cic.* Illum fælicitas ipsius ab omnibus miseriis morte vindicavit. Laudem aliquorum jam prope senescentem ab oblivione hominum atque à silentio vindicare.

75 Gratulor.

Prisca juvent alios, ego me nunc denique natum Gratulor— *Ovid.* Gentibus Ismariis, & nostro gratulor orbi; Gratulor huic terræ, quod abest regionibus illis, Quæ tantum genuêre nefas. *Met.* 10. Quod mihi de filiâ gratularis, agnosco humanitatem tuam. *Cic.* Gratulor tibi affinitate viri optimi. Qui mihi gratulatus es, illius diei celebritate. Cum populus Rom. frequens adventu meo gratulatus est. Brutus Ciceronis recuperatam libertatem est gratulatus. Et ei voce maxima victoriam

gratu-

gratulatur. Quod abes gratulor. Ego tibi in hoc gratulor. Omnes publicè venerunt ad me gratulatum. Mihi & gratias agebant boni viri, & nomini tuo gratulabantur. Illi alacres & læti inter se quasi vicissent, gratulabantur. Cum vos non modo frequentes, sed læto vultu gratulantes viderit.

76. *Studiosus.*

Nec pero, quas quondam petii, studiosus Athenas. *Trist.* 1. 2. Hunc quoque de Getico, nostri studiose, libellum Liuore, præmissis quattuor adde meis, *lb. l.* 5. 1. Quem in provinciâ existimationis meæ studiosissimum, cupidissimumque cognovi. Iste restituendi mei, quam retinendi studiosior. Vir dicendi studiosus. Studiosus doctrinarum. Homo & acutus ut Pænus, & valde studiosus. Suscepi laborem utilem studiosis. Studiosè ludere. Libenter studioséque audire. Eò studiosiùs hoc negotium suscepimus. Multo studiosius fontes aperiemus.

77. *Æstimo.*

Animus callere jam debet, atque omnia minoris æstimare. Næ ego istam gloriosam virtutem non magno æstimandam putem. Me esse mortuum nihil æstimo. Hæc pecuniâ æstimari non queunt.

Quanti

Quanti me illud æstimare putas? Nemo illum ex trunco corporis spectabat, sed ex artificio Comico æstimabat. Vulgus ex veritate pauca, ex opinione multa æstimat. Quæ servitus est; si hæc libertas æstimari potest? pro exiistimari.

78. *Credo.*

Nemo credit ei, nisi quem fidelem putat. Stoici omnia cum superstitiosâ solicitudine, & miseriâ credunt.

Rectè non credis de numero militum. Non temerè creditur, neque levi conjectura res penditur.

Ei negabit credi oportere, cui ipse crediderit? Is regi Alexandrino grandem pecuniam crediderat. Ut omnia vestræ sapientiæ, fidei, potestatique commissa creditaque esse videantur. Mihi honorem illum non solum datum, sed etiam creditum ac commissum puto.

79. *Gero.*

Nihil Romæ geritur, quod te putem scire curare. Quæ cura exuscitat animos, & majores ad rem gerendam facit.

Cum solus rempub. gereret, orbemq; terrarum gubernaret. C. Marius sextum jam consulatum gerens. In hominis figurâ immanitatem gerere belluinam. Vos juvenes animum geritis muliebrem. Gere

animum

animum laude dignum. Natura nos docuit non negligere, quemadmodum nos adversus homines geramus. Gerere bellum cum aliquo. Gerere graves inimicitias cum aliquo. Geram tibi morem, & agam quam breviſſime potero.

Magiſtratus gerit perſonam civitatis. Præ ſe gerit utilitatem quandam hæres.

80. *Colo.*

Majores noſtri agros ſuos ſtudioſè colebant. Colitur ea pars urbis, & habitatur frequentiſſimè. Dii quos nos colere, precari, venerariq; ſolemus. Colere jus: juſtum: religionem: virtutem: bonas artes: ſtudia literarum: philoſophiam. Amicitiæ non propter indigentiam: ſed propter amorem coluntur. Colere atque obſervare aliquem.

In officio colendo ſita vitæ eſt honeſtas omnis, & in negligendo turpitudo. Agros, rus, formam, ſuperos colit, atque parentes.

81. *Graſſor*

Ad gloriam virtutis viâ graſſatur. *Salluſt. He ſtriveth by virtue to come to glory.* Adverſus omne genus hominum graſſatus eſt. *Suet. He was wicked and horrible towards all men.* Nobiles homines in poſſeſſionem agri publici graſſantur. *Liv.*

Noble

Noble men by force and violence doe enter upon &c. Grassatur pestis. *The Plague is very fearce, and killeth many.* Grassari obsequio. *By servisableness and yearing obedience to mark his purpose.* Consilio grassandum si nihil vires juvarent. *Liv. A man must proceed by wisdom, &c.* Jure grassatur non vi. Id. *He proceedeth &c.*

82. Consto.

Illud constat omnibus, seu inter omnes. Constat parvo fames, magno fastidium. Hoc perspicuum est, constatque inter omnes esse Deos. Minoris constat dimidio. *It cost less by halfe.* Vilissimè constat.

Mihi constat carius quam si in foro emissem. Constat hoc mihi rectum. *You and I agree in this.* Constat mens cui apponitur; mens labat. Mente vix constat. *He is scant in his wits.* Vt constare in vitæ perpetuitate possimus, nec in ullo officio claudicare. *To be one always in the whole course of our lives,* Ex fraude, fallaciis, mendaciis totis constare videtur. Vt tota oratio sibi constet (i. e. conveniat) & ex omni parte secum ipsa consentiat. Non constat ei color neque vultus. *His colour and countenance changeth.*

De ejus innocentia inter omnes constat.

83. *Conduco.*

Si ea memorem quæ ad ventris victum conducunt mora est. Conducit hoc tuæ laudi. Quanquam hæc te assidue audire, atque accipere confido: tamen conducere arbitror, talibus aures tuas vocibus undique circumsonare, *Cic. Offi.* 3. Verum id brevi faciendum est, & in unum multa sunt conducenda. Si Rhodiis turpe non est portorium locare, nec Hermacreonti quidem turpe est conducere. Cœlius conduxit domum in Palatio. Si mercede conducti obviam candidatis, issent. Conducere aliquem ad cædem faciendam.

84. *Patiens.*

Patiens inediam. Patiens inediæ. *The reason of this various Construction lyeth in the signification of the word. The former* patiens *is a Participle, and is spoken of him which now doth indure hunger: the latter is a Noune (as signifying no time) and is spoken of him, which easily can endure hunger, although at present haply his belly be full. So, he is termed* Doctus Græcam linguam, *which hath learned this language: neither matters it, whether he be now skilled in it, or not: but* doctus græcæ linguæ *agrees properly to him, which now knoweth perfectly the Greek tongue.*

85. *Pertæsus a pertædet.*

Lenitudinis eorum pertæsa. *Tacit. l.* 15.

est

(*with a Genit. of his Imperſonall*) Pertæſum eſt levitatis græcorum. *Cic.* Ex quo quidam pertæſum etiam volunt, quod &c. Id. Si non pertæſum thalami tædæque fuiſſet, *Æneid.* 4. Pertæſus ignaviam ſuam. Pertæſum eſt conjugii.

86. *Spolio.*

Apollonium omni argento ſpoliaſti, & depeculatus es. Eſt gravius ſpoliari fortunis, quam non augeri dignitate. Monumenta antiquiſſima ſpoliavit, medavitque omnia. Malo à ciue ſpoliari, quam ab hoſte venire. Æſtibus hic, hic me ſpoliatam frigore credit.

87. *Affinis.*

Tu me affinem tuum conſtrictum inimicis reipub. tradidiſti. Tu affinem tuam, filiam meam, a genibus repuliſti. Huic facinori ſi paucos putatis affines eſſe, vehementer erratis. Homines hujus affines ſuſpicionis. Hujus ſceleris affines Illarum affines eſſe rerum quas fert adoleſcentia.

88. *Rapio.*

Ad cognitionis & ſcientiæ cupiditatem hominum natura nullo emolumento invitata rapitur. Quo te iſta tua cupiditas effrænata rapiebat. Ad divinarum rerum cognitionem curâ omni ſtudioq; rapiuntur. Opinionibus vulgi rapimur

in errorem. Spes rapiendi atque prædandi cæcat animos hominum. *Many more the like Constructions may be observed by diligent Readers.*

M. 87. Suppose a Scholar were bid to turn into plain, (I say plain) Latine this Sentence [Virtue is more precious then gold] Must he not say, *Virtus est pretiosior quam aurum*? So *Seneca*, *Quid quæreris Martia, mortuum esse tuum filium? Non fuit innocentior ille quam Rutilius, quam Coruncanus: non fuit sapientior quam Socrates, non Sanctior quam Cato.* Hence I infer, that the Rule [Nouns of the Comparative degree, having than after them, do cause the word following to be the Ablative Case] is faulty. These casual words *Aurum*, *Rutilius*, *Coruncanus*, *&c. quam* being left out, may be, I grant, Ablatives; but then they are not caused so to be absolutely by the Comparative degree, but by two Figures, *Ellipsis* and *Enallage casus*; as *Virtus est pretiosior auro. Ille non fuit sapientior Rutilio, Coruncano: non sapientior Socrate, &c.* when this variation is made by those Figures, the Latine so varyed may be termed [elegant] in opposition to [plain] as is before expressed.

But

But what saith the Latine Rule *M.* 88.
[*Comparativa cum exponuntur per quam ablativum adsciscunt*: as *vilius argentum est auro*] Is the Comparative *Vilius* expounded, or rather the Ablative case *auro*? for Expositions do deliver that in more termes for plainesse sake, which before was expressed in fewer: but *Vilius* remaines still one, and the same, whereas *Auro* is declared by *quam aurum*, therefore to *Auro* doth the Exposition belong, not to *Vilius*. The corollary hereunto is this: The Comparative degree regularly is construed with *Quam*; which when it is wanting by one Figure, the Nominative case following is turned into an Ablative by another, and that elegantly.

These two last Members may put us in minde to observe, that some Comparatives do govern Ablative cases not after the usuall manner. As, *Ditior opinione hominum .i. quam homines opinantur. Citius dicto venit mors .i. quam dici possit. Sic ait, & dicto citius tumida æquora placat. Virg. Cur tristior es solito .i. quam soles. Et casu solito formosior Æsove natus illâ luce fuit. Ovid. Sum*

felicior spe. i. quam fore speraveram. Iratior justo aut æquo. i. quã justum aut æquum est irasci-flagrantior æquo. Non debet dolor esse viri. Juven. Major est invidia. i. quam cui quis invideat. Major prætoriâ cognitione summa est. i. Quam, ut præter cognoscat. Causa vel lis minor dignitate nostra. i. Quam ut deceat, vel quam quæ deceat dignitatem nostram. Inde fide majus, &c. i. (quam ut fides habeatur) Ovid. Fast. Sed tua peccato levior ira meo est (i. quam peccatum meum meruit) Trist. 5.3. Many more examples of the like kinde we may light on, *inter legendum.*

M. 89. *Misceo* [though *Lilly* herein be silent] governs a Dative Case. Neither doth [with] following it, make to the contrary, for that Particle is to be joyned to the Verb it self, not to the case it governeth: otherwise it might be the signe of an Ablative case. As. *Adsit in oratione modestiæ mista gravitas. Cic.* Gravity mixed with, &c. *Aquæ admistum esse calorem. Id. Miscere sacra profanis. Medicatarum edere præmia frondium Diis miscent superis, Hor. Nutrimentum hominis oportet esse dulce, aut dulci permixtum.* So also *divisque irascitur ipsis* he is angry with, &c.

Why

Why do these Verbs *Præco, Prævinco, Præcedo, Præcurro, Præverto, Præverter*: to which may be added, *Præfluo, Prægredior, Prajaceo, Prælabor, Præmineo, Prævenio, & siqua sunt similia*; Why do all these Verbs being thus compounded govern an Accusative case? the reason hereof haply may be; because they are compounded with *Præter*, the last syllable being cut off by *Apocope*. *M.* 90.

This Verb [*Est*] being set for [*Habeo*] governs a Dative case, as *Est mihi mater*, I have a Mother, so *Lilly*: that *Est* governs a Dative I grant: but that it is put for *Habeo* I deny. For to make a regular Construction, *Mater* must necessarily go before, and *Mihi* follow; as thus, *Mater* a Mother *est* is *mihi* to me. What if this first English be plain and harsh (as it often falls out so to be in Englishing many Phrases) yet the second may be rendred in more artificiall and elegant termes, according as the Master pleaseth, that expounds it. And he may say *Est mihi mater*, I have a Mother, not that this is the proper English of the words, but the handsome sense thereof. Unlesse *M.* 91.

this caution be observed by yong Scholars in parsing, they will not be able to find out the true regiment of the Latine words they have in hand, either in this or the like example.

M. 92. Whereas the agreement of words in signification, do most commonly make them to agree also in Construction, and that *Noceo*, and *Lædo*, both do signifie to hurt; what's the Reason why the one governes a Dative, and the other an Accusative? Tis this as I conceive: that is a Verb Neuter, this an Active.

M. 93. Philosophie tells us that *Idem quà Idem, semper facit idem.* Accordingly hereunto it is, that Verbs Neuters, or Intransitives remaining Neuters, do never govern an Accusative Case, unlesse it be of their own signification: but when they change their Nature, or that either they signifie actively, or else be taken figurately, then they govern an Accusative case of a forreigne signification. As *Omnes una manet nox Hor. Victores committe Venus, quos iste manebit Exitus, una duos ut Libitina ferat: Mart. Formosam pastor Corydon ardebat Alexin. i. e. Propter virginem amore*

mare æstuabat. Pars stupet insueta donum exitiale Minervæ i. e. stupida admiratur. Depereo puellam i. e. perdite amo: Formosam resonare doces Amaryllida sylvas: Nunc amici casum gemuit ——— Virg. ——— Dicenda, tacendaque callet. Pers. Cum sapimus patruos, tunc tunc ignoscite ——— Id. Sal sapit omnia. Verba tua sapiunt stultitiâ. Epistola tua mirum sapit elegantiam. Segnis ac stupidus torpet? Asinum vivit, Boet. Oratio Demosthenis olet lucernam. Itaque aliis taceam—Met. 13. Si prandere olus patienter, regibus uti Nollet Aristippus——Hor. ——— Spumas salis ære ruebant. Virg. Non manum abstines, mastigia? Plaut. Annuit omnia omnibus, Catul. Nos inquam cœnamus aves, conchylia, pisces. ——— Strictum que coruscat Mucronem. Æneid. 10. Animosque degenerat. Colum. l. 7. c. 12. mediasque fraudes Palluit audax. Hor. l. 3. Od. 27. ——— Neque parturit imbres. Id. l. 1. 7. Nec horret iratum mare. Id. Epod. 2. Per medios ruit ac morientem nomine clamat. En. 4. Ambulare maria, & terram navigare. Cic. 2. defin. Scelus anhelare. Id. Cat. 2. Ut glaciet nives Puro numine Jupiter. Hor. 3. Od. 10. Si roraveris quantulumcunque

lumcunque

lumcunque imbrem. Plin. l.17. c. 10. Integer & latus, læta & juvenilia luſi. Triſt. 5.

Now as by induction a Logician argues from many ſingulars, to infer a univerſall: So from theſe many particular Examples we may draw this generall Rule. *Pauca admodum ſunt verba, exceptis quæ Nominativum à tergo poſtulant, quæ non aliquando Accuſativo juncta reperiuntur.*

M. 94. Is it not a vanity to ſay, as do the two Rules [*Nomina partitiva*, &c. And *Comparativa & ſuperlativa accepta partitive, &c.*] Nouns partitives do govern a genitive Caſe, *A quo & genus mutuantur*, ſaith one of them, and the other; *Unde & genus ſortiuntur*: both to the ſame meaning? All Schollars know that Adjectives do take their Caſe, Gender, and Number from their Subſtantives. Shall then Partitives (which moſt commonly are Adjectives) take their Gender from one word, and the other two Accidents from another? Tis not Grammaticall Reaſon ſo to ſay. Rather thus: *Romulus fuit primus (ſupple Rex) regum Romanorum*; And *Cicero fuit eloquentiſſimus*

tissimus (*supple orator*) *oratorum*. So then the Adjective partitive takes as his Gender, so also case, and number from the Substantive understood not from the Genitive expressed. As plainly appears by these (and many more like) examples following: *Stipite te Stygio, tumidisque afflavit Echidnis Tribus una soror.* *Met.* 10. *Ex omnibus unum Elige Myrrha virum: dum non sit in omnibus unus.* *Ibid.* *Ex omnibus præmiis virtutum amplissimum est præmium gloria.* *Cic.* *Homo constat ex anima & corpore quarum optima & præstantissima pars est anima.* *Id.*

Here note that sometimes Nounes Substantives, sometimes Pronouns Adjectives are partitives, as *Erat homo ex Pharisæis,* Ἦν ἄνθρωπος ἐκ τῶν φαρισαίων. *Joh.* 3.1. *At horum nunc est deponens, nunc est commune notandum.* *Laudamus juvenum eos qui sunt verecundi.* *Animalium hæc binis, illa quaternis pedibus incedunt.* *M.* 95.

And further that sometimes the Genitive case and the partitives are of divers Genders, as *Indus fluminum maximus,* *Cic.* *Villosissimus animalium lepus,* *Plin.* *Cujus patriam Prienem cum* *M.* 96.

cæpisset

cæpisset hostis, cæteriq́ue ita fugerent, ut multa de suis rebus secum asportarem. Par. 1. Rerum omnium nec aptius est quidquam ad opes tuendas, quam diligi, nec alienius quam timeri Off. 2. Est genus hominum qui se primo Omnium rerum esse volunt. Leo est fortissimus animalium. De Chameleonte dicit Plin. Solus animalium nec cibo, nec potu alitur, nec alio quam aeris alimento. Boves animalium soli retro ambulantes pascuntur. Id. Leo fortissimus bestiarum ad nullius pavebit occursum. Hieron. Ergo erit illa dies, qua tu pulcherrime rerum. Art. Am. —— Quid agis dulcissime rerum. Horat. Serm. 1. Sat. 9. But what if I make the Grammaticall order of these words to be *dulcissime, quid rerum agis?* then it doth not *Quadrare* to the matter in hand, but to the Rule [*Adjectivum in neutro genere absolutè, &c.* And thus indeed they should be ordered, for *Ejusmodi interpretatio est facienda, ut valeant res, non ut pereant.*

M. 97. The like vanity as before we may conceive to be in the Rule, [*Denique omnia fere verba, &c.* Which saith, that all verbs have after them a Nominative case, if this Nominative agreeth with the

the *Suppositum* of the Verb in Case, Gender and Number. As *Rex mandavit primus extirpari hæresin. mandavit*, here according to *Lilly*, hath after it a Nominative *Primus*. But what need is here of this doctrine? Is *Primus* beholding to *Mandavit* for its case? in no wise, but to *Rex* both for Case, Gender, and Number, with which it agreeth in all those Accidents by the Rule of the second Concord.

Impersonalls sometimes are more elegant and significant then Personalls. *M.* 98. As *Sunt Philosophi qui censeant a Diis vita hominum consuli, & provideri. Tantum abest ut scribi contra nos nolimus, ut id etiam maximè optemus. Quo magis cavendum est, ne quid in eo genere peccetur. Non equidem invideo, miror magis, undique totis Usque adeo turbatur agris. Virg. Non bene crede mihi servo. servitur amico. Mart. Ejus orationi vehementer ab omnibus reclamatum est. A te quidem cumulate satisfit mihi. Ubi dantis & accipientis turpitudo versatur, non posse repeti dicimus. Veluti si pecunia detur, ut male judicetur. In omni actione suscipienda tria sunt temenda: primum &c. Deinde ut animadvertatur,*

quanta

quanta illa res ſit quam efficere velimus. Cic. Off. 1. *Deferre juſjurandum judicem oportet. Caterum ſi alius detulerit juſjurandum, vel eo non delato juratum ſit, nulla erit religio, nec ullum juſjurandum. Quicquid eſt in quo offenditur, id etiam illæ quæ laudanda ſunt obruit. Nemo aruſpicem conſulit, quemadmodum cum amicis ſit vivendum. Non poteſt jucundè vivi, niſi cum virtute vivatur, apparatur: Itur cœnatum.*

M. 99. Is *Alter* a Noune, or a Pronoune? Tis both. But then this aſſertion muſt be underſtood *Cum grano ſalis,* (as the Civilians ſpeake) and rightly be expounded in this, or the like manner.

M. 100. *Forma dat nomen & eſſe.* The form being the more principall part of the Eſſence of a thing, gives the denomination of it. As for inſtance. Letters and ſyllables are the matter of a word: the ſenſe is the forme: If then *Alter* ſignifie as a Nonne, and as a Pronoune, why may it not in theſe divers reſpects be termed both a Noune and a Pronoune (and ſo be *Vox complexa re,* as Logicians call it) though it retaine the ſame matter for Letters and Syllables,

bles, and be *alter* still? When it signifies [another] as *alter homo* another man, 'tis a Noun Adjective: when [the one, or the other] 'tis a Pronoun; As in these examples, *Quanquam te Marce fili — propter summam & doctoris autoritatem & urbis: quorum alter te scientia augere potest, altera exemplis. Nec tamen hunc sua mors, nec mors sua terruit illum: Alter ab alterius funere mœstus erat.* Trist. 4.4. In the first syzygie the former *alter* signifying [the one] stands for [*Doctor*] the latter signifying [the other] stands for *Urbs*: In the other, the two *Alters* stands for *Pylades*, and *Orestes.* So that all the four *alters funguntur vice nominum*, do supply the place of Nouns, and therefore may truly be stiled Pronouns.

Of the same kind are *Neuter* and *uterque*, as *Horum & cum fueram neuter, uterque fui. Eodem modo de Aristotele, & Isocrate judico: quorum uterque suo studio delectatus contempsit alterum.* Offi. 1. *— cum carcere pronus uterque Emicat & celeri summam pede libat arenam.* Met. 10. Here *uterque* stands for *Hippomanes* and *Atalanta*. *Tarquinium dixisse ferunt tum cum exul esset, se intellexisse quos fi-*

dos

dos amicos habuisset, quosq; infidos, cum jam neutris gratiam referre posset. Cic. de *Amic.* Here *neutris* supplies *fidos* and *infidos*. *Justus uterq;* (*sc. Brutus* and *Phalaris*) *fuit. Impliciti laqueis nudus uterq;* (*sc. Mars & Venus*) *jacet.* Ovid.

By vertue of the former Axiome it is, that many other words though materially the same, yet because they differ in form, and do signifie diversly, are therefore several; till the sense of them being resolved on, doth determine the controversie, and tell us of what kind they are, and to what *Species* in that kind they do belong.

Here considering that the knowledge of a Pronoun given to us in our common Grammar, might be made a little more perfect than now it is, for the better understanding of young Scholars; and that they may more knowingly Parse that part of Speech, let these Paragraphs following be observed.

§ 1. A Pronoun is *Nomen Vicarium*, a Deputy, or Vice-Noun: And the use of it is, as to demonstrate the thing we are to speak of, so specially to avoyd the often repetitions of Nouns.

§ 2. To the known number of fifteen

Pro-

Pronouns, are added by several Grammarians twelve more, *Qui*, *Quis*, *Cujas*, *Cujus*, *Tot*, *Quot*, *Talis*, *Qualis*, *Totus*, *Quotus*, *Tantus*, *Quantus*.

§. 3. Of Pronouns, some be Substantives, and some be Adjectives. The Adjectives are known after the same manner as Nouns Adjectives are. Each member of this Division is once (and, but once) mentioned in the English *Syntaxis*. But that is not the proper place where this ought to be done; neither doth *Lillie* sufficiently inform our understanding in the doing of it.

§ 4. The English Pronoun Substantives be these: *I*, *thou*, *he*, *we*, *ye*, *they*, *them*, *themselves*, *him*, and *his* (unless it be rendred by *Suus*) *himself*, *she*, *her*, *her self*, *it*, *it self*, *us*, *our selves*, *me*, *my self*, *thee*, *thy self*, *you*, *your self*, and *who*, *whom*, unlesse they be expounded by *which*, or *what*.

§ 5. The same word *v. g. Ille*, in a diverse sense may be both a Substantive and Adjective. If it signifies *He*, 'tis a Substantive, and then it must be declined with one voice: as Nominat. *ille*, Genit. *illius*, Dat. *illi*, Accusativo *illum*, &c. If *that*, as *Ille homo*, that

man, then it is an Adjective, and must be declined with all the three voices; as Nominat. *Ille, illa, illud*, &c.

§ 6. Pronouns Substantives are of the same Gender as the Nouns Substantives are, for which they are put; as *Non ego deserto jacuissem frigida lecto.* Here *frigida* agreeth with the Substantive *ego*, which is the Fæminine Gender, because it personates *Penelope.*

§ 7. Some in penning English, and Latine, do ignorantly use Pronouns Substantives, *Ille, illi*, or the like, when as no Noun Substantive was named before: Which is a grosse errour, and ought not to be done, unless the Noun be eminent, and well enough known without such naming, or for some other speciall reason. Thus *Nowel* in expounding the Commandements useth a sentence out of *Tully* [*Chari parentes* (*inquit ille*) *chari liberi, propinqui, &c.*] yet he named not *Tully* in all his book before. Therefore in this verse, *Consilio pollet, cui vim natura negavit. Ille* (which is necessarily understood before *pollet*) must not be englished *He* (because no Noun of that Gender precedeth) but *Ille supple homo*, that man,

pollet,

pollet, doth excell, &c. So also in another verse, *Proximus ille Deo, qui scit ratione tacere*: *Ille* must not be rendred *he*, but *that man*.

§ 8. Pronouns do breed no knowledge in us; 'tis the office of Nouns to doe that. What are we the wiser, when we read in *Lillies* Rules [*Tu dominus, tu vir, tu mihi frater eris*] but finding the verse in its proper place, which tels us, that *Tu* represents *Achilles*, and *mihi*, *Briseis*; our understanding is hereby bettered as touching that point. And the positive expression in *Now. Catechis. pag.* 1. [*Intelligentia ejus* (of it, or thereof) *est capienda ex verbo Dei*] teacheth me nothing more, than I knew before, but when [*Christiana pietatis*] is put in the place of *ejus*, then my knowledge is *quoad hoc* increased. So in the next answer, the words [*in eo*] and [*à quâ*] doe teach me onely in a confused manner: but let [*verbo Dei*] and [*divina voluntate*] be substituted in their room, then I know distinctly what the Author meaneth. And; *ye are a chosen generation, a royal Priesthood, an holy nation, a peculiar people*, 1 Pet. 2. 9. Who are these (*ye*) to whom the glorious elogies

gies here named do belong? what every one that reades them? no, but the ſtrangers ſcattered throughout *Pontus*, &c. elect, and in them all true beleevers. *vid. c. 1. v. 1, 2.*

§ 9. Ought not Pronoun Subſtantives ſolely and properly to be termed Pronouns? for they onely doe ſupply the place of Nouns; but Adjectives not ſo, ſeeing they are joyned to their Subſtantives; as *Hic vir, Meus herus.*

§ 10. *Mei, tui, ſui, noſtri, veſtri*, being Maſculines plural, are uſed ſubſtantively; as *Mei omnes ſunt vitâ functi. Cur ardes tantâ cupiditate videndi tuos? Epaminondas quæſivit ſalvuſne eſſet clypeus? Cum ſalvum eſſe flentes ſui reſpondiſſent, &c. Val. Max. Culpa gravis precibus donatur ſæpe ſuorũ. Ovid. Pont. 2. Homo toties moritur, quoties amittit ſuos.*

§ 11. Here note, that as the latter of two Subſtantives is often turned into an Adjective Poſſeſſive, ſo likewiſe the Genitive caſes of the Primitives *Mei, tui*, &c. are elegantly turned into the derivative Adjectives Poſſeſſive: as *Cauſa mea eſt melior, quid non contraria fovi Arma---* here *cauſa mei* is turned into *cauſa mea*. And in this

Diſt-

Diſtich written under *Will. Wichams* Picture, with his two Colledges, on each hand one: *Qui condis dextrâ condis collegia lævâ, Nemo tuarum unam vicit utraque manu*: *tui unam* is changed into *tuarum unam* by an elegant *Allæoſis*. So alſo *Miror ſtultitiam veſtram qui de lanâ caprinâ contenditis* for *ſtultitiam veſtri*.

§ 12. Why not *Ipſe, ipſa, ipſud*; as well as *Illud*, and *Iſtud*? Becauſe though modern Writers uſe *Ipſe*, yet anciently 'twas *Ipſus*, and varied *ipſa*, *ipſum* by Analogie of other words of the like ending.

§ 13. When an Adjective doth vary three voices; the firſt is the Maſculine, the ſecond the Fæminine, *&c.* yet the firſt voice of *Quis, quæ, quod, vel quid*, is ſometimes the Fæminine Gender, as well as Maſculine, as *Quis ea eſt? nam optima eſt.* Plaut. *Dic mihi quæſo, quis eſt, quam vis ducere uxorem?* Id. *Hunc oculis noſtrarum quiſquam non vidit.* Terent. As for the Civilians [*Siquis, tam fœminas quam maſculos comprehendit*] that's of another conſideration.

§ 14. Pronouns are alwaies paſſive in regiment of caſe, never active; for though wee read theſe Conſtructions;

Quod quisque juris in alteram statuit, eodem ipse utatur. Non videmus id manticæ, &c. Quorum hic aspicitur, creditur ille Deus; and others like; yet *Quod*, *Id*, and *Hic* doe not here govern these Genitives *quatenus* Pronouns, but in other respects.

§ 15. If Composition makes *Egomet*, *Tute*, *Idem* to be added to the fifteen Pronouns, how many more of the like nature than those three shall we finde in the Etymologie of the Latin Pronouns, and elswhere in Authors?

§ 16. These Pronouns, *Ille*, *ipse*, *iste*, *hic* and *is* bee five of the eight Primitives; the same also in the English and Latine Pronouns be called Relatives: under the one notion the Accidence saith, They shew a thing not spoken of before (because termed also Demonstratives) and under the other, They rehearse a thing that was spoken of before. Is not here a plaine Contradiction?

§ 17. 'Tis the nature of Pronouns to rehearse a thing mentioned before. Otherwise why are they termed the Substitutes of Nouns? as § 1. If this be so, can any Pronoun be said to shew a thing

thing not spoken of before?

§ 18. Is every Vocative case *quatenus* a Vocative, of the second person? or is it not rather so by the Figure *Evocatio*, *Tu*, or *Vos* being understood before it? And is *Ille* alwaies of the third Person? is it not sometimes the first, being evocated by *Ego*? as *Ille ego sum lignum, qui non admittor in ullum. Ille ego sum frustra qui lapis esse velim. Ovid.* and sometime the second person too? as *Tu ille es, qui hoc facinus admisisti.*

§ 19. The Pronoun *Qui* hath divers significations, which are better expressed in Latin than English. *Qui accipitur dupliciter; vel Indefinitè; ut, Sentios qui vir sim: vel Relativè, ut, Ille ego qui quondam gracili modulatus avena. Quod nullius est, id naturali ratione occupanti conceditur. Rursum Relativum Qui, aliquando declarativè sumitur; cum qualitas relatoria omnibus competat: ut Genus est, quod prædicatur de pluribus specie differentibus in Quid. Aliquando restrictivè, cum non competat: ut, Qui male facit, odit lucem.*

Here note that *Qui* is sometimes used more elegantly than in any of the former acceptions; as, *Post etiam in India belli-*

belligeravit Alexander. Sed quæ hominum est infirmitas (such is the weakness of men) *tantâ fortunæ benignitatẽ, et indulgentiam moderatè ferre non potuit.* Sleid. *Dei Opt. Max. voluntatem ipsi ex nobis, quæ cordium nostrorum sunt tenebræ* (such is the darkness of, &c.) *intelligere non possumus.* Nowell. Catech. *Parum est incœpisse nisi perseveres.* *Et, quæ nostra est tarditas* (such is our dulness) *atque oblivio, sæpe docendi, atque admonendi sumus, extimulandi sæpe, & quasi auribus vellicandi.* Id. *Maximus incumbit, quaque est pietate* (and he is a man of such piety) *rogabit; Ne sit ad extremum Cæsaris ira tenax.* *Pont.* 1. 10. *Reverendo & amplissimo viro Dno. J. B. &c. quâ pietate, quâ prudentiâ, quâ eruditione præstantissimo; Mæcenati suo, &c.*

§ 20. Doth not this rule; [*Sui, & suus reciproca sunt, hoc est, semper reflectuntur ad id quod præcessit in eadem oratione*] and in these examples [*Trahit sua quemque voluptas: Rumor est Cæsari insidiari familiares suos--Solemque suum, sua sydera norunt. At simul indumus nostris sua munera ramis.* Ovid. *Nec tamen hunc sua mors, nec mors sua terruit illum*] Doe not I say these thwart one the other? for

for the rule ſaith, that *ſuus* is alwaies referred to that which went before, but in the examples it appears, that it is referred to a Subſtantive that comes after it. Here is no thwarting at all, if a fair interpretation be admitted; for though this reciprocal in the former examples doth go before, *voce*, yet it followeth, *re* and *ſenſu*, which is evident by inverting the caſes in this manner: *Quiſque trahitur à ſuâ voluptate. Rumor eſt Cæſarem inſidiatum eſſe à familiaribus ſuis. Sol noſcitur à ſuis ſyderibus, Sydera noſcuntur à ſuo ſole. Hic non terrebatur à ſuâ morte, nec ille à ſuâ.* And ſo in others like.

§ 21. A certain Grammarian (who conceales his name) affirmes, that *Ipſe* hath the Vocative caſe in this verſe of *Ovid in Ibin. Ipſe meas æther accipe ſumme preces* (the verſe before it is [*Ipſaque tu Tellus, ipſum cum fluctibus Æquor*] and therefore he mends *Lillies* Rule thus—*& pronomina, præter Quinq; notanda Meus, Tu, Noſtras, Noſter, & Ipſe.* 'Tis true, *Ipſe* indeed ſeems to be the Vocative caſe, if the words be thus ordered, *Ipſe ſumme æther accipe meas preces*: but if thus (as well they may be)

Summe

Summe æther ipſe accipe meas preces, then 'tis evident that *Ipſe* is the Nominative caſe. In like manner may *Ipſa*, & *ipſum* in the verſe before be ſo ordered, and then apparently they be Nominatives, not Vocatives.

Though *Ipſe* in that Diſtich may, and may not be the Vocative caſe, yet in this *hemiſtichium* and monaſtick following [-- *ille igitur tantorum victor Achille, Victus es a timido Graiæ raptoré marita. Met.* 12. *ſub fi. Ille* without controverſie is the Voc. caſe ſtill. So that the correction of the foreſaid *Anonymus* holds true: onely let *Ille* be ſubſtituted for *Ipſe*.

§ 22. For concluſion of the point in hand; and becauſe hereby we may have a more perfect knowledg of the Pronoun than otherwiſe, I deſire to acquaint you with the ſolid determination of learned Doctor *Wallis* touching this matter, in his *Grammatica lingua Anglicanæ*, *c.* 7. *p.* 89.

Demonſtrativa this, that, *hic, ille*, *pluraliter* theſe, thoſe, *Item* the ſame *Idem*; *& Relativum*, *vel etiam Interrogativum Qui*; *nullâ ratione dicenda puto Pronomina, ſed planè nomina Adjectiva.*

Non

Non enim pro nomine Subſtantivo poni ſolent, ut nempe ipſius locum ſuppleant (quod in Pronominibus fieri debere ipſa Denominatio oſtendit:) ſed ſubſtantivis adjiciuntur, eodem plane modo quo alia quælibet Adjectiva; ut, this man, that man, which man, the ſame man, *homo hic, ille, qui, idem. Si enim aliquando ſine ſuis ſubſtantivis occurrant, quod quidem non rarò fit, ipſa tamen Subſtantiva ſubintelliguntur; prout in aliis ferè omnibus Adjectivis fieri ſolet. Dicimus enim, Latinè unus, multi, omnes, alii, docti, indocti, &c. Anglicè* one, many, all, others, the learned, the unlearned, &c. *omiſſis Subſtantivis: Nec tamen hæc Adjectiva in Pronominum numerum accenſeri ſolent.*

Let the example [*Imperium & dignitas quæ petiiſti*] be applyed to its rule [Many Antecedents ſingular having a Conjunction Copulative coming between them, will have a Relative Plural, which Relative ſhall agree with the Antecedent of the moſt worthy Gender] and there will not appear that juſt correſpondency as ſhould be; for the Relative there doth not agree with the Antecedent of the worthier Gender, *viz.* *M.*103.

dignitas,

dignitas, but with *Imperium*, the unworthieſt of all. Therefore let this example be removed hence, and put into the exception following; for (to ſpeak the truth) thereto it doth properly belong, if the words thereof be rightly framed. When this removal is made, this, or the like example, may in *vacuum venire*, and ſupply the defect of *Imperium & dignitas, &c. Mas & fœmina quos nonnulli aſſerunt differre ſpecie, &c.*

*M.*104. The ſaid exception is this [But in things not apt to have life, the Neuter Gender is moſt worthy, *&c.*] *Adde* to this another in *Syllepſis* like for ſubſtance [*At cum Subſtantiva res inanimatas ſignificant, adjectivum, aut relativum ſitatius in neutro genere ponitur*] theſe examples may be qualified with this limitation.

Sometimes when the Subſtantives are of one Gender, the Adjectives or Relatives may be of the ſame, as, *Eadem mente comprehendimus colorem, odorem, ſaporem, & ſonum: quos nunquam animus perciperet, &.* Cic. *Miſericordia in eo & perfidia pari jure dilecta.* Juſt. *fidem*

&

& taciturnitatem quas intellexi in te eſſe ſitas.

Obſerve that *Averſor*, though compounded with *A.* doth govern an Accuſative caſe, as, *Averſor morum crimina eorpus amo.* Ovid. *Rem facis afflictum non averſatus amicum, Quâ non eſt ævo rarior ulla tuo.* Id. *Averſatus eſt ejus preces.* Liv. *Averſor impium*, Exod. 27. 7. *Omnes abominationes quas averſatur Dominus*, Deut. 12. 31. *Quem maximè diligebam averſatus eſt me.* Job 19. 19. *M.* 105.

May we not call theſe (and the like) Infinitive moods [*Aut diſce aut diſcede, manet ſors tertia cædi*] in which *hemiſtichium* the order of the words is (not, *ſors tertia manet cædi*, but) *cædi ſors tertia manet. Decipere, hoc eſt, non judicare. Non progredi, eſt regredi. Peccare eſt tanquam tranſire lineas. Malis diſplicere, laudari eſt. Non eſt vivere, ſed valere vita. Præmonere eſt præmunire. Legere & nõ intelligere, negligere eſt. Iſthuc eſt ſapere, non quod ante pedes modo eſt videre, ſed etiam illa quæ futura ſunt proſpicere. Pecuniam in loco negligere maximum interdum eſt lucrum.* And *in divinis: credere eſt edere. Eſſe Patris, eſt eſſe filii, & eſſe Spiritus Sancti: ſed eſſe Patrem, non eſt* *M.* 106.

eſſe

esse filium, aut esse Spiritum Sanctum. Filius accipit à Patre τὸ esse, subsistentiæ, sed non essentiæ.] May we not I say call these Infinitives Nouns Substantives? we may, and that for these reasons:

1. In the Greek *Syntaxis*, an Article and the Infinitive Mood standeth for a Substantive, as τὸ φρονεῖν *sapientia*, and τὸ *esse* in the immediately præceding example. If so in that Tongue, why not so also in the Latin, notwithstanding the defect of an Article? which may be supplyed by the Logicians *ly*.

2. Whereas two things are considered in a Verb; the one is that which it doth primarily signifie, and it is nothing else, but what is meant by a Noun; as *curro*, and *lego* are the same, that *cursus* and *lectio*; which made *Aristotle* to say (*L. de Interpret. c.* 3.) *Verba per se dicta sunt nomina*: the other is that which it doth lesse principally signifie; *viz.* the consignification of time; and that the Infinitives before doe not signifie any certaine difference of time, as all other verbs do: why may we not from hence infer, that in a true sense we may call them all Nouns?

3. The Infinitives we now speak of,

and

and all others of the like kind: as, *Secundum posse absolutum, & Pater & S S. potuit incarnari; Sed non secundum posse congruentiæ.* Alex. Hal. *Scire tuum nihil est, nisi te scire hoc sciat alter.* Pers. *Velle suum cuique est*-- Id. *Tunc cum ad canitiem, & nostrum istud vivere triste Aspexi*-- Id. are all of the Neuter Gender; therefore we may more than Topically gather, that they are Nouns; for Gender is an Accident onely to the three declined parts of Speech, Noun, Pronoun, Participle; but the foresaid Infinitives are neither Pronoun, nor Participle, *ergo* they are Nouns.

4. If the Arguments now brought have not weight enough to prove, the matter in hand, yet because in Logick there be but two parts of Speech; a Noun and a Verb; and that the two extreams in a proposition be alwaies Nouns; and again, inasmuch as all the formentioned Infinitives be one of the extreames; *viz.* either Subjects, or Prædicates; we may therefore demonstratively inferre, that Logical Nouns they are, if not in every respect Grammatical.

5. I will conclude this Member with what I find in *Danes.* his *Paralipomena*, *lib.*

lib. 1. *cap.* 19. *Infinitivus, quia nullam animi affectionem exprimit, nec per se numerum, aut personam determinat infinitus, sive indefinitus, à quibusdam insignificativus, & impersonativus, atque etiam Nomen verbi dicitur: quasi verba aliorum modorum sint propriè verba appellanda; hujus vero, Verborum Nomina. Et quidem pro Nomine sæpe ponitur: ut Scire tuum, pro Scientia tua. Et apud Græcos, Articulum more nominis sæpe habet adjunctum.*

*M.*107. Observe here that all words of what kind soever being not casuall, whether simple, complexe, taken materially, or whole clauses, Infinitive moods, Adverbs, &c. *quando substantiantur*, are the Neuter Gender: as, *Quis expedivit Psittaco suum χαῖρε? Pers. Sed recti finemque extremumque esse recuso. Enge tuum & belle: nam belle hoc excute totum. Id. Mane novum. Virg. Dic mihi cras istud Posthume quando venit. Mart. Et matutinum portat ineptus ave. Id. Diluculo surgere saluberrimum est.* To rise early in a morning is most wholsom. *Non est tutum ludere cum sanctis.* To sport with holy things is not safe. *Bonum est aperte vivere ostia. Dicendumque*

que semel toto non amplius ævo, Accipere & parili reddere voce, vale. Ovid. Trist. 1. 7. *Miserum est fuisse. Eloqui copiosè modo prudenter, melius est, quam vel acutissime sine eloquentia cogitare. Offi.* 1. *Tempori cedere.* i. e. *necessitati parere semper sapientis habitum est. At pulchrum est digito monstrari & dicier, hic est, Pers.* I say all the words complexe and incomplexe, thus used substantively in these examples, are the Neuter Gender by the clause of that rule in *Propria quæ maribus* [*sic invariable nomen.*]

*M.*108. Note also, that pythie and significant expressions are often delivered in casual words of all the Genders, but especially the Neuter: as, *Pater est id quod Filius, & id quod Spiritus Sanctus, non is qui Filius, &c. Filius est id, quod Pater, non is &c. In Christo est aliud & aliud, non alius & alius*, A diversitie of Natures, not of Persons; *In sacro sanctâ Trinitate est alius, & alius, non aliud & aliud.* A diversitie of Persons, not of Natures. *Totus Christus est ubique, non totum.* And *Tota natura generis conservatur in unâ specie, non totum naturæ.*

*M.*109. As the Neuter Gender speaks solidly and pithily, so elegantly too; for to say *Quid causæ, quid rerum, quid virium,*

multum pecuniæ, multum armorum, quantum nummorum, tantum fidei, id ætatis, minus scientiæ, nihil loci, Quid istud boni est? Dii boni, boni quid porro? isthuc rei (and many more such) are more Scholarlike and terse speeches, then *Qua causa, qua res, quæ vires, multa pecunia, multa arma, quantum nummi, tanta fides, ea ætas, minor scientia, nullus locus, istud* or *quid bonum, ista res, &c.* So likewise there is more elegancy in saying, *Nihil patre tuo generosius, nihil Virgilio suavius, nihil matre tuâ castius*, then *nullus patre tuo generosior*, &c.

M. 110. And for this reason it is, that *Res*, in Latine speeches for the most part is wanting by *Ellipsis*; and then the Adjective which is joyned to it is put in the Neuter Gender by *Enallage generis* (for figurate expressions are more elegant than plain ones; especially when more words in one are contracted into fewer in the other) as, *Quicquid plantatur, seritur, vel inædificatur omne solo cedit radices si tamen egit.* is better expressed by the Civilian, than if he had said, *Quæcunque res*, or *omnis res.* Although this word cannot alwaies so well

be

be wanting: as here, *Duæ res ſunt, Conſcientia & Fama: Conſcientia neceſſaria eſt tibi, fama proximo tuo.* And, *Eſt res grata ſenẽ juveniliter eſſe jocoſum, Gratior eſt juvenem moribus eſſe ſenem*: In this (or any the like) example, obſerve, that when *Res* is expreſſed before, it cannot be put away from the Adjective following (*gratior* hereby becoming *gratius*) although *Lillies* Rule be generall, and ſaith, It may be put away, *&c.*

In this rule of *As in præſenti: Cafit ci, ut virgo vifi, vult parco peperci*; and in this example, *Coram laudare, & clam vituperare inhoneſtum eſt*, the Nominative caſes in the one to *fit* and *vult* are *ci* and *parco*, and in the other, *Coram laudare & clam vituperare*, is the Nominative to *eſt*, and the Subſtantive to *inhoneſtum*, but by what rules in the Concord? I know none expreſly; Therefore one muſt be framed thus, *M.* 111.

That which anſwereth to the Queſtion who, or what, made by the Verb, or Adjective, whether it be a ſingle word, or a ſpeech is the Nominative caſe to the one, and the Subſtantive to the other. Now what anſwereth to *fit* and

vult when I interrogate? But *Co*, and *parco*; and what to *est inhonestum*? but all that went before: For though they be two clauses in voice (and for that reason seem to be the Plural number) yet they are but one in sense, and therefore, in truth, singular.

*M.*112. Here occasion is given for another rule (for *Abundans cautela non nocet*) which I find by experience to bee very usefull.

That which is the Nominative case to the Verb *Sum* (or any other of the like nature) is the Substantive to the single Adjective that follows *Sum*, as in the example before, *Coram laudare, &c.* and in this too, *Deteriores omnes sumus licentiâ*, where because (*supple nos*) is the Nominative case to *sumus*, therefore also it is the Substantive to *deteriores*. The fundamental reason hereof is, The word that goeth before *Sum*, and the word that follows it belong both to one thing. I named but now (the single Adjective) for if it be coupled to its Substantive, then it must needs agree with that Substantive, as *Optimum sibi condimentum fames*.

*M.*113. Is not this rule in the Accidence too streight

ſtreight [Many Nominative caſes ſingular having a Conjunction Copulative coming between them, will have a verb plurall] and this alſo in *Syllepſis* [*Copulatum per conjunctionem &, nec, neque, & cum pro & acceptum, eſt Pluralis numeri.*] where none but copulative conjunctions are mentioned? for in theſe examples [*Ille, vel illi duces—Et faciunt udas ille, vel illi genas. Nuſquam ſcriptum legimus, quod aut Xenophon, aut Homerus, aut Horatius ſeipſos laudaverint.*] *Nec quenquam hoc errore duci oportet, ut ſi quid Socrates, aut Ariſtippus contra morem, conſuetudinemque civilem fecerint, locutive ſint, idem ſibi arbitretur licere.* Offi. 1.] there is a Conjunction Disjunctive between many Nominat. ſingulars coming before a Verb plural either underſtood, or expreſſed.

Here note, that if the Verb be not plural, 'tis *Zeugmatica locutio*; as *Ego, & Cicero meus flagitabit. Eſt noxia aqua in Theſſaliâ quam & fera, & pecus omne devitat.*

Note alſo, that many Nominatives (and other caſes too) having a Conjunction Copulative comming between them, will have a Nominative, Accuſat-

or Ablat. plural as well as a Verb plural: as *Socrates & Plato Athemenſes. Magna minorque fera-- Prater Nominat. & Vocat. ſingulares. Cæſare & Bibulo Conſulibus, &c.*

Περιεσόμενη.

*M.*114. To the Rule promiſed, Memb. 1.

1. Here and there in the premiſes, ſome ſcattered preparatories for the purpoſe have been delivered: more you may obſerve in the ſubſequents; that as in Philoſophy the *prævia diſpoſitiones* do make way for the introduction of the form into a natural body, ſo theſe may ſerve for the perfecting of that which is principally intended.

2. *Appoſitio* (ſaith *Lillies* definition of it) *eſt duorum Subſtantivorum continuata ſive immediata conjunctio, &c.* It ſeems indeed ſo to be, but *reipſa* 'tis not ſo; as theſe examples do ſhew: *Socrates Philoſophus judicatus eſt ſapientiſſimus. Voluptates blandiſſima domina. Opes irritamenta malorum effodiuntur.* Here is a ſeemingneſs of an immedietie between theſe three pare of Subſtantives, but in truth there is none; for in the firſt *ens*, or *Qui fuit* is underſtood: as,

as, *Socrates ens*, or *qui fuit Philosophus judicatus est sapientissimus*; in the other two *entes*; as *Voluptates entes blandissimæ domine.* And, *opes entes* (or *entia*) *irritamenta malorum.* I say *entia*; for if [When a Verb commeth between two Nominative cases of divers numbers, it may indifferently accord with either of them] why may not the Participle of that Verb comming between two Substantives of divers Genders agree with either of them also? most certainly it may, as appeares by all the Participles, and the Relative Adjective too, in the examples, Memb. 1.

3. Here a cue is given me to say thus much: that in my judgement if [*ens*] were expresly used in Grammar, as well as in Logick, and Philosophy, it would be not a little for the benefit of young Scholars.

4. Here also experience hath taught me this rule.

That casual word (or which supplieth the place of a casual word) that cometh next before *being*, and which immediatly follow *being*, do belong both to one thing, & therefore must be put both in one case

5. I doe here adde [that which supply-

plyeth the place of a casual word] because that in this verse [*Idq; quod ignoti faciunt valedicere saltem.* Trist. 1. 7. being thus Englished; And at least to bid me farewell, being that which men of little acquaintance doe] this word [*being*] comes between two other words, *Id*, and *Valedicere*, one whereof is truly casuall, the other a Substitute of it, and both Nominatives.

6. In the three former Examples together mentioned, it appears (although not altogether so plainly) that the Conjunction between the Substantives is not immediate: but in these that follow this discontinued or dis-junctive Conjunction (which you will) is more evidently seen; *viz. Julius Cæsar appellatus est perpetuus Dictator: Senectus ipsa videtur esse morbus: Bibulus creatus est Consul: Nos in Christo instituimur hæredes regni cœlorum. Filii Dei adoptione facti sumus.* In which Examples there is an Apposition of these Substantives, *Julius Cæsar*, and *perpetuus Dictator: Senectus & morbus: Bibulus, & Consul: Nos, & hæredes: Nos & filii*, for the several couples belong both to one thing; yet the Conjunction between them is apparently not con-

continued. This *Lilly* alſo affirmeth in his Ingliſh Rudiments (however he ſeemeth to be of another minde in the definition of Appoſition) his words are theſe [And generally when the word that goeth before the Verb, and the word that cometh after the Verb belong both to one thing, they ſhall be put both in one Caſe] Obſerve here that there is a word going before, and a word coming after, both belonging to one thing, and both put in one Caſe, yet notwithſtanding a Verb intervenes; how then can the copulation of theſe, or the like words, be properly ſaid to be continued?

7. The inference of all the premiſes in this Member, is, That many words belonging to one thing, may be put in one Caſe by Appoſition, though they be not immediately conjoyned.

8. Moreover, of the two Subſtantives in Appoſition more or leſs cloſely thus conjoyned, one is the *Declaratum*, the other the *Declarans*; as the words in the definition [*quorum altero declaratur alterum*] doe plainly ſhew: This Active, and Paſſive Declaration is the reaſon, why this Figure, which by Neotericks is cal-

called Appoſition, was anciently ſtiled *Epexegeſis*: The whole definition whereof is, *Appoſitio eſt duorum Subſtantivorum ejuſdem caſus, quorum altero declaratur alterum, continuata ſive immediata conjunctio.*

9. But with which of the two Subſtantives doth this Verb or Adjective following agree? that's not determined: ſometimes with the one, ſometimes with the other; as the Examples hereto annexed do declare; *Eſt quoque per matrem Cyllenius addita nobis Altera nobilitas.* Ovid. Met. 13. *Oppidum Latinorum Apiolæ captum a Tranquinio rege.* Plin. *Tungri civitas Galliæ habet fontem inſignem.* Id. *Claves, quibus cœlum tum clauditur, tum aperitur, hoc eſt, jus illud obligandi & ſolvendi, &c. in Eccleſiâ proprie reſidet.* Nowell. *in expoſit. Symb. Symbolum, hoc eſt ſumma Chriſtiana fidei jam reſtat expomenda.* In theſe the agreement is with the latter *Suppoſita*: in thoſe that follow with the former: *Symbolum, hoc eſt, ſumma Chriſtiana fidei jam reſtat exponendum. Cum duo fulmina noſtri imperii,* Cn. & Pub. *Scipiones extincti occidiſſent.* Cic. *Tullia deliciola noſtra, tuum munuſculum flagitat.* Id. *Athenæ urbs olim pulcherri-*

ma,

ma, nunc viles habentur. Tigrides horrendum animal ſunt ſtrientes humanum ſanguinem. Nos tua progenies cœli quibus annuis arcem. Virg. Æneid. 1. *Ego hominem hoc non facerem?* Terent. *Ludos Conſualia ſimulavit, ad quos cum utriuſque ſexus multitudo advenisſet, dato ſuis ſigno, virgines rapta ſunt.* Plin. in Romulo. *Hic ego, ille vehemens Conſul, qui verbo cives in epilium ejicio, quæſivi a Catilinâ.* Cic. Orat. 2. in Cat. Notwithſtanding that ſome Grammarians are in this point Scepticks, yet I think that the Concordance ought to be rather with the former Subſtantive, then the latter; my reaſon is, becauſe that anſwers to the queſtion made by *who*, or *what*; as *Quid reſtat exponendum? Symbolum*; for that is firſt in nature.

10. Here 'tis worth the obſervation, that though moſt commonly Appoſition is of one ſingle word to another, yet ſometimes of a Speech to a word; as *Unus erat toto naturæ vultus in orbe, Quem dixere Chaos, rudis indigeſtaq; moles, Nec quicquam niſi pondus iners, congeſtaq; eodem non bene junctarum diſcordia ſemina rerum. Pœna placet diverſa, genus mortale ab undis Perdere.* Met. 1. ſometimes of a

word,

word to a Speech; as, *Studes Philoſophiæ, id quod me magnoperè delectat.* And *Cogitet oratorem inſtitui rem arduam, etiam cum ei formando nihil defuerit.* Quint. Sometimes of a ſpeech to a ſpeech; as *Tres Eurus ab alto In brevia & Syrtes urget, miſerabile viſu.* Virg.

11. To come a little nearer to the matter in hand, what is ſpecially delivered in two Rules of the *Syntaxis* now to be examined; the one is, *Verbum inter duos Nominativos, &c.* in the firſt Concord; the other is, *Relativum inter duo antecedentia, &c.* in the third Concord.

12. In the former *Lilly* ſpeaking at large and indefinitely [*Verbum inter duos nominativos,* &c.] ſaies the truth, but not (Jury-man-like) all the truth. If he had added *Subſtantivum* to *verbum*, and then ſaid [*Verbum Subſtantivum inter duos nominativos, &c.*] he had ſpoken to the purpoſe; for it is *Sole meridiano clarius*, that in all the examples of this rule, and whereſoever elſe the like Conſtructions are found (many whereof you may ſee *Memb.* 1.) a Verb Subſtantive principally doth intervene between the two Nominative caſes;

cases; which Nominatives thus preceding and following the Verb, do belong both to one thing, which is the sole cause (and not any power in the Verb necessitating it) that they must be put both in one case; as is before expressed. Now the dependance of these two Substantives, the one on the other, is a farther reason why the Verb coupling them may agree with either.

13. In the other Rule, *viz. Relativum inter duo antecedentia diversorum generum collocatum, nunc cum priore convenit, nunc cum posteriore*, there is a manifest untruth; for when two Substantives (so they may well be termed) meet in a speech, between which a Relative intercedes, can that which followeth be said to be an Antecedent without speaking pure non-sense, as well as that which goeth before? Suppose *Titius*, *Berta*, and *Sempronius* went one after another in a narrow lane. Can *Sempronius* be said to go before *Berta*, as well as *Titius*? The application I omit, because to the intelligent that followeth, what hath now been spoken, as necessarily, as a Conclusion in a Syllogisme doth the premises.

14. In

14. In this rule are six examples, having in them so many Verbs of calling, six in number, though but three *in specie*; *Dicitur*, *Appellatur*, *Vocant*; about which Verbs, whether they be Active or Passive, we may observe six pair of Cases, each pair belonging both to one thing; as, *Locus appellatur Senaculum. Vocant flumen Salium. Stella dicitur Phaeton. Ille globus dicitur terra. Carcer appellatur Tullianum. Coitum lunæ vocant interlunium*; for such the examples are, if the Nouns be substituted in the place of Pronouns their Vicegerents; as well that may be, and ought so to be too; otherwise we cannot have a perfect sense of what is penned.

15. Now because these couples of Nouns either in part going before, or comming after these Verbs of Calling doe belong each to other, therefore the Pronoun Relatives representing the Nouns may agree in Gender with either of them.

16. Besides the Verbs now and before mentioned, there are yet more like unto them, as touching the use I now put them to: Such are these, *videor*, *habeor*, *exi-*

existimor, judicor, &c. Concerning the quality of which Verbs I forbear to say any thing, lest I should seem to Tautologize: only this; Imagine that what I have before spoken of the one, I now speak of the other; for *de similibus similiter judicandum est.*

17. But whereas there be yet more Verbs contained in the Rules [Also Verbs that betoken bodily moving, going, resting, or doing] and [And generally when the word that goeth before the Verb, *&c.*] all which have Nominatives on both sides, one belonging to the other: they are not of the present consideration, because the words following are Adjectives, which of necessitie must agree with their Substantives going before, and therefore also belong to them without any respect at all had to the Verbs intervening.

18. Lastly, seeing Participles have the nature of the Verbs whereof they are derived; therefore we may inferre, that as Verbs themselves comming between two Nominative cases of divers numbers may indifferently agree with either of them, so their Participles comming between two Substantives of divers

divers Genders may agree with either of them also: provided always that both here, and there, there be Apposition, as *aqua fit vinum*: therefore *Aqua facta* (or *factum*) *est vinum. Fides religionis nostra habetur* (*habita* or *habitum est*) *fundamentum. Opes sunt irritamenta malorum*; therefore *Opes entia* (or *entes*) *irritamenta malorum effodiuntur*; *Fuci sunt ignavum pecus*: *ergo fuci entes* (or *ens*) *ignavum pecus arcentur à præsepibus. Paupertas videtur mihi onus grave*: *ergo*; *Paupertas visum* (or *visa*) *est onus grave.* Lastly; *Ludi appellantur Megalesia*: *ergo Ludi appellata* (or *appellati*) *Megalesia.* The like we may determine of all examples of the like kind.

19. These preparations having made way for that to be in *facto esse*, which a little before was in *fieri*; the Rule may be this,

20. *When either a Verb commeth between two Nominative Cases of divers numbers, both belonging to one thing, or an Adjective (whether it be Pronoun, or Participle) between two Substantives of divers Genders, having likewise the same re-*

relation to one thing, each of theſe couples may agree the one with either of the Nominative caſes, the other with either of the Subſtantives.

21. But now where are the examples to illuſtrate this rule? Let the ſame which now have uſhered it in, and others expreſſed *Memb.* 1. perform that office: and ſo they may *mutuas præſtare operas*, and reciprocate in ſervices, one giving light to the other; for, *Non ex Regulâ jus ſumitur; ſed ex jure quod eſt regula ſumitur.*

Nothing is more common than to ſay, A Verb Perſonal agreeth with his Nominative (what if I ſhould adde, and ſometimes with his Vocative) caſe in number and perſon. This I know would ſeem a Paradox, but I will endeavour to prove it. *M.* 115.

1. Though commonly the Nominative be termed *Rectus caſus*, and all the other *obliqui*, yet the opinion of ſome Grammarians is, that the Vocative is *Rectus* alſo: and there is reaſon for it.

2. One of theſe two alwayes begin

a Speech; the Nominative, if it be a Logicall one, if otherwiſe, the Vocative.

3. And the principall Verb agreeth with one of them, which moſt commonly is the Nominative.

4. But if a Speech be begun with a Vocative, and continued in the ſecond perſon, then the Verb agreeth with the Vocative caſe.

5. As, *Narra mihi, mi fili, quã religionem colis*; which muſt be thus rendred: *Supple, O tu mi fili* (for every Vocative is therefore of the ſecond perſon, becauſe *Tu*, or *Vos* are alwaies underſtood before it, and makes it to be of that Accident by the Figure *Evocatio*) O thou my ſonne, *narra mihi*, tell me, &c. with what word can *narra* agree, but with the Vocative *tu*; for that anſwereth to the queſtion made; who ſhould tell? *tu*, thou: And again; *Qui mihi diſcipulus puer es, &c.* which if you turne thus into Engliſh: *Puer*, O thou child, *qui es diſcipulus mihi*, which art a Scholar to me, *ades* be preſent, *huc* hither, with what can *ades* the principal Verb agree, but with the Vocative *tu* implyed before *puer*.

6. But

6. But if the Vocative ſecond Perſon beginnes a ſentence, and preſently flyes off to the third perſon; then it muſt needs be otherwiſe; as in this example; *Quanquam te Marce fili, &c.* where *Marce fili*, O thou my Son Mark, is firſt in order; then follows a third perſon, *oportet*, &c. Theſe words therefore muſt be thus parſed: *Tu* underſtood is the Vocative, by the rule, *O exclamantis, &c.* and *Marce fili* is the ſame caſe by Appoſition. Another example may be this Diſtich. [*Qui condis dextra, condis collegia lævâ, Nemo tuarum unam vicit utrâque manu*] which I alleadged before (*Memb.* 102. §. 11.) upon another occaſion. The words whereof muſt thus be ordered: *Supple Wichame*, O Wicham, *Nemo vicit utraque manu unam tuarum* (for *tui*) *ſubaudi manuum Qui ſupple tu*, which you (for *Lilie* himſelf ſaith, that the Antecedent is a word that goeth before the Relative, and is rehearſed again of the Relative) If any doe conſtrue the words otherwiſe, and ſay, *Qui* thou which, *condis* doeſt build; and ſo proceed, he will commit many Soloeciſmes before he be aware.

*M.*116. I have often mentioned the Figure *Evocatio*, in the Memb. preceding, so speaking of it as other Grammarians do, and as if it were usefull. But if I should now give my own judgement herein: I doe not conceive that it serves to any purpose: For in the two examples of that Figure, *Ego pauper laboro. Tu dives ludis.* why may not the two Adjectives remain the third Person, notwithstanding the pretended Evocation of *Ego* and *tu*? or if they be Substantives that belong to the first or second person (for Apposition and Evocation cannot be severed; which is the reason that *ego* never evocates *tu*, because those two persons never belong to one thing) why may they not continue as they are, *viz.* the third person, as the Accidence affirms all Nouns to be? I doe not see what absurditie, or inconvenience will follow hereupon; for if a word of the singular number may belong to the plural, as [*Quid meruere boves animal sine fraude*-] & a word of the plural number belong to the singular, as (*Formosam Pastor Corydon ardebat Alexin Delicias domini*) (and many more the like examples are,) If I say such Appositions may be with-

without deſtruction of the numbers, why in Evocation may not the third perſon belong to either of the two former, without being deſtroyed by them likewiſe? Or if this Figure muſt needs remain in its place, why is it not called *Avocatio*, rather than *Evocatio*.

In regiment of caſe ſingle words doe both govern, and are governed; 'tis very ſeldom otherwiſe: yet in a few Rules we may obſerve, that the Rectee in them is two words, *viz.* an Ablative Caſe (or a Dative) with a Prepoſition: Contrarily in theſe Conſtructions that follow, the Rector conſiſts of many words, *Dictum ſapienti ſat eſt*; where *ſat eſt* governs *ſapienti*, like as *ſatisfacio*, together with *benefacio*, *malefacio*, & *fidem habeo*, doe alſo govern Datives. Again, in theſe Examples, *Admonitu melior fit tamen illa tuo.* Pont--*odioque tyrannidis exul Sponte erat*--*fit melior*, and *exul erat*, doe govern the two Ablatives following, by the Rule *Quodvis verbum admittit ablativum &c.* Laſtly in this, *Tam longè eſt mihi quam Terentianus.* Mart. L. 1. ep. 87. *longè eſt* governs *mihi*, by *Vertitur hic ablativus aliquando in Dativum*: The Engliſh Rule whereof is too ſtreight, and *M.* 117.

muſt

must be thus ſupplyed: And this Ablative after Verbs of taking away and diſtance, may be turned into the Dative; as *Subſtraxit mihi cingulum. Paulum ſepultæ diſtat inertiæ Celata virtus*: So that in all theſe Conſtructions the Rectee may more properly ſaid to be governed of the ſenſe of the words, then of the words themſelves.

*M.*118. Here note, that in Conſtruction of Caſe, or otherwiſe, an Adjective or Adjectives, and a Subſtantive, are to be accounted as one word in reſpect of Caſe; as in this Example, *Rara avis in terris nigroque ſimillima cygno.* The Maſter asks not, why is *avis* (but *rara avis*) the Nominative Caſe? becauſe 'tis the firſt word in a ſentence: And why is *nigro cigno* (not *cygno* alone) the Dative? becauſe governed of *ſimillima.* And in this, *Tercentum illos bellicoſiſſimos Fabios una dies abſtulit*: The three Adjectives and their Subſtantives, are all governed of *abſtulit*, becauſe they are all one Caſe, and in that reſpect one word, *viz. Una vox complexa.*

M. 119. Seeing the third Concord, and all the Rules therein are rejected, as before; what ſhall become of the Conſtructions therein

therein, and how may they otherwiſe be made good, then by the ſaid Rules?

Thus: If the words of the Example, [*Miſer eſt qui nummos admiratur*] be thus ordered, *Supple ille homo, qui* (*ſubaudi homo*) *admiratur nummos eſt miſer*; may we not ſay, that *admiratur* is the ſingular number and third perſon, becauſe it agreeth with *qui homo*, by the Rule *Verbum perſonale*--- without alleadging any other Rule in the caſe of the Relative, either Engliſh or Latine? doubtleſs we may.

And as for the next Example, [*Felix* *M.* 120.
quem faciunt aliena pericula cautum] if *quem* there be rendred whom, or which man (*hominem* being underſtood) is it not governed of *faciunt*, by the Rule *Verba tranſitiva*, *&c.*? (for it doth immediately follow that Verb in ſenſe, though not in voice) 'tis ſo without all doubt; otherwiſe in the Rule [Verbs of asking, teaching, and arraying, *&c.*] how can *hortor* govern two Accuſative Caſes after it, *te*, *& quod*? notwithſtanding that *Quod* goes before it in voice.

Qui in all other Examples of the Caſe *M.* 121.
of the Relative, is of the like nature; for it is evermore governed of ſome

word

word which goeth before in ſenſe, though not in voice, by Rules out of the third Concord; as, *Cujus numen adoro, cujus* is governed of *Numen*, by *Quum duo Subſtantiva, &c.* and in [*Quorum optimum ego habeo*] *quorum* is governed of *optimum*, by *Comparativa & Superlativa accepta partitivè, &c.* the like may be ſaid of all the reſt.

Hereby it appears, that all the Conſtructions in the third Concord may be proved by other Rules, then are found in that Concord, and conſequently that this Concordance between the Antecedent and the Relative is *palea*, and utterly ſupervacaneous.

M. 122. The matter in hand I will make yet more evident by this Rule following, ſummarily containing the whole Caſe of the Relative.

The Relative Adjective *Qui*: alſo Interrogatives (whether Nouns or others) and Indefinites; as *Quot, quis, uter, qualis, quantus, quotus, cujus, cujas, quam multi, quam magnus, &c.* are governed of ſome word that cometh after them, (after indeed in voice, but before in ſenſe) what that word is, you ſhall know by turning the Relative into an abſolute

term,

term, the interogative into a Declarative, and the Indefinite into ſome determinate word; when this is done, then look whereof the abſolute, declarative, or determinate word is governed, of the ſame alſo are governed their ſeveral Redditives; as *Felix quem faciunt aliena pericula cautum*; *quem* here being turned into *hunc*, the ſentence will be this, *Aliena pericula faciunt hunc cautum*, now becauſe *hunc* is governed of *faciunt*, therefore *quem* alſo. [*Aſpice Meonidem a quo ceu fonte perenni, Vatum Pieriis ora rigantur aquis*] 'twill appear that *a quo* is governed of *rigantur*, if it be turned into *abhoc*, in this manner: *Ora vatum rigantur Pieriis modis abhoc, ſcil: Meonide ceu fonte perenni.* And in this Interrogative Speech [*Quid eſt aliud gigantum more bellare cum Diis niſi naturæ repugnare?*] a raw Scholar would think that *quid aliud* comes before the Verb *eſt*, and *bellare* after it: But the contrary will appear: If the Speech be made a declarative propoſition; thus, *Bellare cum Diis more gigantum eſt nihil aliud niſi naturæ repugnare*,] for now 'tis plain, that *nihil aliud* (and therefore *quid aliud*) comes after *eſt* in ſenſe, and that *bellare*,

fore that Verb; All these single words being one Logical Noun, and the subject in the said proposition. Also in this Example [*Socrates interrogatus cujatem se esse diceret*] if the indefinite *cujatem* doth substitute *mundanum* in the place thereof, then the order of the words being this, *Socrates dixit se esse mundanum*; 'tis evident, that both *cujatem* and *mundanum* alike do come after *esse*.

Lastly, in this similitude [*--qualemne sonum cum Jupiter atras Increpuit nubes, extrema tonitrua reddunt*] *qualem sonum* will apparently follow *reddunt* in sense, if instead thereof *talem sonum* be placed in this wise: *Cum Jupiter increpuit atras nubes extrema tonitrua reddunt talem sonũ*

M. 123. Here observe, that this conversion of *qui* into its absolute term, or *quid* into its declarative, is necessary not onely in regiment of case, but in other Constructions also, as in this verse [*Quem scieris non esse parem tibi tempore cede*] 'tis not so easie for a Novice in Gram. to know why *quem* is the Accus. Case, but let him turn it into *hunc*, and order the words thus; *scieris hunc non esse parẽ tibi*: then appear why the Rel. is the Accus. Case, *viz.* by the Rule before made, *Verba pers. modi infinitivi deficiente quod, vel ut pro*

Nomi-

Nominativo accuſativum eleganter ante ſe ſtatuunt. And in this of *Tully, de Nat. deorum L.* 1. [*Nec verò probare ſoleo id, Quod de Pythagoricis accepimus, quos ferunt, ſi quid affirmarent in diſputando, cum ex iis quæreretur, quare ita eſſet, reſpondere ſolitos, Ipſe dixit. Ipſe autem, erat Pythagoras; tantum opinio præjudicata poterat, ut etiam ſine ratione valeret authoritas*] it may poſe a reaſonable Scholar to ask him, why *quos* is that caſe; but turn it into *hos*, then the difficulty will be removed; for he will plainly ſee, that it comes before the Infinitive Mood *ſolitos eſſe*, by the Rule but now named. Theſe two Examples are of the Relative, *Qui, quæ, quod*; that which followeth is of the Interrogative *Quid*; as *Miſerius eſſe ſtultitia quid poſſumus dicere?* Here one may gheſs that *quid* is the Accuſative Caſe: but why 'tis that that Caſe, it cannot certainly be known, unleſs it be converted into this declarative: *Poſſumus dicere hoc*, or *nihil eſſe miſerius ſtultitiâ*, for now moſt evidently it appears to be the Accuſative Caſe, by the ſame Rule as before. In like manner muſt this Interrogative [*Quot*, (or *quam multos*) *ferunt in illo bello periiſſe? bellare*, with its appendants, come before

How many Soldiers do men report have periſhed in that War ?] be expounded alſo.

This obſervation breeds another, which is this.

M, 124. Note, That when the Relative *Qui*, or Interrogative, cometh before an Infinitive Mood, this word [that] vaniſheth; as in the four former Examples being Engliſhed, we plainly ſee; but when they are turned into their abſolute, or declarative words, then it appears again, as likewiſe evermore it doth in all ſpeeches of the like nature.

M, 125. This ſuperfœtation of obſervations in this kinde now ceaſeth, and I have done with it; yet nevertheleſs, the Contents a little before do produce 2 more in another kinde.

The former whereof is this: The words governing of the Relative *qui*, Interrogatives, and Indefinites are of the ſame nature as the words governed themſelves are, in reſpect of caſual regiment, and therefore muſt have the like change; as *Cujus numen adoro*: *numen* here governs *cujus*; therefore if you would know whereof it ſelf is govern-

governed, turn it thus, *Adoro numen hujus.*

The other this: 'Tis natural and agreeing to common reaſon, that the Governor ſhould be acknowledged a better man then the perſons governed, and have the precedency of them in place, and dignity (for *Par in parem non habet imperium*, but rather, *ſuperior in inferiorem*) Thus it is in a Commonwealth, and thus it is alſo in Grammar (*ſic parvis componere magna ſolebam*) therefore in Conſtruction the word governing always precedes the word governed, if not in voice and ſenſe both, yet moſt certainly in ſenſe; which of the two is worthier in preheminency, this hath been ſufficiently exemplified in the premiſes.

Sum, ſim, eſſem, eſſe, being compounded with *potis*, do make *Poſſum, poſſim, poſſem, poſſe*, by the Figure *Syncope* and *Apharesis*; which is the reaſon, that though the other irregular Verbs doe make *bam, bas, bat*, and *am, es, et*, in the Preterimperfect and Future Tenſe of the Indicative Mood, yet *poſſum* makes not *potebam*, and *potam* in theſe Tenſes, but *poteram* and *potero, viz.* be- *M.* 126.

cauſe

cauſe of this compoſition *potis-eram* and *potis-ero* the two laſt letters of *Potis* being taken away by *Apocope*. Therefore they *toto cœlo errant*, who affirme, that *Lilies* will is the cauſe of this anomalie in the ſaid Tenſes of *poſſum*, and nothing elſe, never conſidering the fundamental reaſon that cauſeth it.

M. 127. Here note 1. that *Daneſius* his opinion is, that *poſſum*, *poſſe* are put for *poteſſem poteſſe*, which latter word we find in *Plaut. Ciſtel.* 1. 1. *Noſtrâ copia nihilum volunt nos poteſſe. Lib.* 1. *c.* 23.

2. That *poſſum* is ſometimes read in the Paſſive voice: as, *Tum in otium te colloces, dum poteſtur*. Plaut. Mercat. 2. 5. *Cum non poſſetur decerni utrius putaretur victoria. Quadrigar. Annal.* 1. *apud Nonnium. Cum jure ſine periculo bellum geri poteratur: Cœlius Annal.* 1. *apud eundem.*

As the Paſſive *poteſtur* from *poteſt* is read, ſo *eſtur* for *editur* from *edo* the Active is once found in *Ovid. Pont.* 1. 1. *Eſtur ut occulta vitiata teredine navis.*

3. That *fuo* which lends its præterp. to *ſum*, and counted to be out of uſe, is ſometimes found in Claſſical Authors: as, *Quod cibus eſt aliis, aliis fuat acre venenum.*

venenum. Lucret. l. 4. *Fors fuat pol.* Ter. Hecyr. 4. 3. *Tros Rutuluſve fuat nullo diſcrimine agetur.* Virg. Æneid. 10.

4. That *præſens*, and *abſens* doe not come from *ens* the Participle of *Sum*, as 'tis commonly conceived, but from ſome other word; what that word is, *Pareus* tels us in his Comment on 1 Cor. 11. 29. *Controverſia* 5. *de præſentia corporis Chriſti in S. Cœna ſub fi.* out of St. Aug. His words are theſe: *Dicendum, quod præſentia vulgò quidem putatur dicta à præeſſe, ſicut abſentia ab abeſſe: ſed non ſatis rectè. Sic enim dicendum eſſet* PRÆENTIA ABENTIA. *Rectius Auguſtinus derivat à præ, & ſenſus: quod* PRÆSENTIA *dicantur ea, quæ ſunt præ ſenſibus, ſeu quæ præſto ſunt ſenſibus animi, vel corporis, interius vel exterius;* ABSENTIA, *quæ ſenſibus non ſunt præſto, ſeu non percipiuntur, ſive loco adſint, ſive abſint. Quod ergo vulgò præſentia definitur, Exiſtentia rei in loco: & ſic præſentia Corporis Chriſti, exiſtentia ejus in pane;* AUGUSTINUS *non agnoſcit.* "Cæcus enim, inquit, *ſi ambulet* "*in luce, non habet lucem præſentem: etiamſi ſit eodem loco cum luce: quia nullo* "*ſenſu lucem percipit. Expreſſe idem*

dicit,

dicit, " *Infideles & impios non esse cum* " *Christo*; *nec Christum habere præsen-* " *tem*, *quia fide eum non capiunt. Litigent igitur de hac præsentia adversarii cũ Augustino. Vera præsentia, juxta eum, est existentia rei in sensibus nostris corporis, vel animi.* The truth of this Grammatical Divinity wil appear by two proofs; the one is Tullies; *Inter hominem & belluam hoc maxime interest, quod hæc tantùm, quantùm sensu movetur, ad id solum quod adest, quodque præsens est, se accommodat, paululum admodum sentiens præteritum, aut futurum.* Offi. 1. The other is *Nowels* in his *Catech.* where he saith, that in the second Commandement we are forbidden to give any honour to Images, as some do, *perinde quasi Deus in illis nobis præsens adesset.* Here to Critical apprehensions the derivation of *præsens* is plain enough without any farther exposition either of the word, or of the examples where the word is, or inferences from the same.

Let this Monastick verse [*Hostibus*
M. 128. *insidior, fossas munimine cingo.* Met. 13.] be laid to the example [*Rumor est Cæsarem insidiatum esse à familiaribus suis.* Memb. 101. §. 20. 'twill then plainly ap-

appear, that *insidior* in the one example signifies actively, in the other passively; and therefore is a Verb Commune, which together with more of the same kind are contained in these Verses following.

Verba Communia.

Depopulor, Tueor, Causor, Contestor, & Hortor,
Partior, Ulciscor, Comitor, Complector, & illis
Testor, Testificor, Dilargior, atque Paciscor,
Metior adde, Imitor, Dimetior, his Adipiscor,
Assequor, Enitor, Consolor, Abominor, istis
Criminor, & Experior, cum Interpretor, Insidiorque
Osculor, Aggredior, Tutor, cum Dignor, Adulor,
Ludificor, Fabricor licet hac quoque classe reponas.

Lilies opinion is (as appears by the Rule [*At sunt quæ flexu prope Substantiva vocares, &c.*] that *pauper*, *puber*, *degener*, &c. are onely of the Masculine and Fœminine Gender; but herein he is mistaken; for the examples of Authors *M.* 129.

doe shew, that they are the Neuter Gender also; as, *Pauperis & tuguri congestum cespite culmen.* Virg. Eclog. 1. *--licet sub paupere tecto Reges, & regum vita praecurrere amicos.* Hor. ep. 1. 10. *Divitiis ingenii est ingentia Caesaris acta Scribere*--Ovid. Trist. 2. 1. *Post mea mensuram fata superstes opus.* Id. Amor. 3. 14. *Depositum tibi sospes erit.* Juven. Sat. 13. Of the same Gender, either actually or potentially, are all the other Adjectives in that rule. So that it may positively be determined: *Adjectiva omnia, & sola sunt generis omnis.* Otherwise how could there be any true Concord between them, & Substant. among which some are Neuters, as wel as Masculines and Fæminines?

§

M. 130. § 1. The truth of the Rule [Verbs Transitives are all such as have after them, *&c.* And, *Verba Transitiva cujuscunque generis, &c.*] shall be examined, and the Terms therein Transitive, Intransitive, Absolute, Respective, either expressed or implyed; directly contained, or by consequence, shall be explained in the sequele.

§ 2. Contraries (especially if they be immediate) doe much illustrate one

one the other; and inferre different prædicates to be in their different subjects. If a Verb Transitive rest not on his own bottom (that I may so speake) but moves to a person out of it self, as *actio transiens* in Philosophy doth to its patient: Then a Verb Intransitive must be circumscribed within its own limits, and confined to act only within it self (that's the sphere of his activity) and because the latter is absolute, reason tels us, the former is respective, according to the Axiome, *Contraria contrariorum sunt consequentia.*

§ 3. Now as this term absolute is attributed to Verbs Intransitives, so also to Adjectives put alone without their Subst. to Verbs Infinitives not governed of any Verb expresly preceding, to Interjections governing no case, and to Nouns or Pronouns Subst. put in the Ablative case without being governed at all; and all for the same reason; to wit, because they are independent, and have no respect to other words in their Construction. Even as in a Commonwealth, Inferiour Officers depending on an higher for their power, may be term-

ed Relative: But he whose authority is primitive, and hath jurisdiction residing in his own person, is the supream and absolute Magistrate.

§ 4. Here wee may note, that the word Transitive is opposed to Intransitive, Neuter, and absolute; all which three are Synonymies, as is plain, if we compare these two Rules together [Also Verbs Neuters may have an Accusative case, *&c. Quinetiam verba quamlibet alioquin Intransitiva, atque absoluta, &c.*] for those Verbs which in one rule are Neuters, in the other are termed Intransitives and Absolutes.

§ 5. But to come nearer to what is principally intended of the two Rules mentioned § 1. the latter indeed properly belongs to the place where it is, *viz.* Syntaxis; but the former in strictnesse of speech appertains rather to Etymologia; for it sets down the nature of this single word Transitive, which to do, belongs not truly to Construction.

§ 6. But because *Prior, & potentior est mens, quam vox dicentis*; so *Celsus, l. Labeo. ff. de Supell. legat.* Therefore let us take *Lilies* meaning, passing by what

what errour we conceive to be in his words. Do all Verbs Transitives govern an Accus. case? as doubtless so he means in one rule, and plainly saith it in another? surely they do not; for if *Linacres* definition of Transitive be authentical [*Transitivum id dicimus quod in alium casum fertur, diversum ab eo, qui ipsum præcessit*] then it will follow, that many Verbs which have a *transiunt* signification, do nevertheless refuse an Accus. case; as *Misereor, placeo, parco, noceo, egeo, utor, fruor, careo, &c.* Hereupon *Priscian* speaks briefly, and *autoritativè* too: *Omnia verba Transitiva vel Genitivo, vel Dativo, vel Accusativo, vel Ablativo junguntur.*

§ 7. Though some Verbs Transitives doe not admit an Accusative case, yet *Nullum reperies activum* (they are *Donesius* his words) *quod Accusat. recusat. Et hinc nonnulli hoc genus verborum Accusativum vocant, quod semper Accusativum exigit.* Therefore *Lilies* Rule, *Verba transitiva, &c.* before cited may thus be framed;

Verba activa & plaraque alia activè significantia Accusativum exigunt.

M. 131. What say you to this Construction [*Est via sublimis cœlo manifesta sereno, Lactea nomen habet*-- Met. 1.] and to this [*At vetus illa ætas cui fecimus Aurea nomen.* Id. 15.] Why are *Lactea* and *Aurea* Nominative cases?

M. 132. If a Scholar were demanded the Construction of these two Rules in *Propria quæ maribus*-- the first (--*Et in al polysyllaba*--) shall he say, that *polysyllaba* is the Nom. case, because *Et* couples like cases between it, and *Monosyllaba* a little before, and the Master be satisfied with this answer? surely no: For this is, or should be an Enunciative speech, which breeds no perfect sense without a Verb, which Verb together with the prædicate if it be thus supplyed (as it ought to be) *Et in al polysyllaba sunt neutralia*; then what needs the answer, *Et* couples like cases, *&c.*? for it appears plainly that *polysyllaba* is the Nom. case because it comes before the Verb *Sunt sec. vulgus*; but in truth 'tis that case, because 'tis the first Categorematical word in that sentence. The second is, *Atque alia à verbis quæ nomina multa creantur*; in which Rule though there

there be a Verb, yet the principal one is wanting; and therefore *non ingenit perfectum sensum in animum Auditoris*; but if it be supplyed with *sunt communis generis*, as necessarily it must be, that a Scholar may have a true understanding thereof, then 'tis manifest, that *alia multa nomina* is the Nom. case, not because those words and *ista* are coupled with *atque*, but because they come before the verb *sunt*, with its adjuncts *communis generis* understood.

Adjectives Interrogative, Indefinite, Relative, doe agree with their Substantives in Gender and Number as other Adjectives doe: but in case their Substantives doe agree with them, as *Quibus tandem gradibus Romulus ascendit in cœlum? Cretenses computatione factâ videbant quot dies lætos habuissent--. Qualemve sonum cum Jupiter atras Increpuit nubes extrema tonitrua reddunt. Met.* 12. *Narra mihi, mi fili, quam religionem colis. Et quibus est undis audita coercuit omnes. Met. Sermonem quem audistis non est meus.* Here *Sermonem* is the Accusative case (not put for the Nominative by *Antiptosis*, as *Lily* makes *M.* 133.

it;

it; but) because the Relative Adjective *quem* is of that case. And *Sermo* understood is both the Nominative case to *Est*, and the Substantive to *Meus*. So that in all these examples, the Adjective doth rule and draw the Substantives to their cases which of themselves and naturally they are of, though they are ruled by them for gender and number.

M. 134. In the four examples following [*In tempore veni, quod omnium rerum est primum. Epicurus ponit felicitatem in voluptate, quod belluarum est, non hominum. Quod isti fortunatum putant, uxorem nunquam duxi. Nec verbum quisquam dicturo suggerat ullum, Quod puero exitium non mediocre parit*] the whole reason precisely going before is not the Antecedent to the Relative *Quod* (as the Rule saith) but the finite Verb with his additions turned into an Infinite; in this manner: *In tempore venisse. Ponere felicitatem in voluptate. Uxorem nunquam duxisse. Suggerere ullum verbum dicturo.* These four clauses thus turned are the Antecedents to the four *Quods* following them. Many more ex-

examples there bee of the like kind, which in like manner are to bee construed.

Here note that because Pronouns, as (*which, it, they, those, &c.*) doe not breed any distinct knowledge of the matter in hand (as is before observed, *Memb.* 102. §. 8.) especially in the mind of young Scholars; therefore my advice is, let them be removed at the time of Parsing by those whom it concerns (at least in imagination) and Nouns, or Nouns fellows (such I call Verbs of the Infinitive mood (as a little before) stiled also by some, *Nomina verbi*, *Memb.* 106 *in fi.*) be substituted in their places, then will that sense, which before seemed obscure, now by this change appear plain, v. g. *Nec verbum quisquam, &c.* And let none prompt a word to a child being about to say his Lesson; which bringeth no small hurt to him: which? which what? what brings no small hurt to him? the answer is; *Suggerere ullum verbum dicturo parit non mediocre exitium.* After this manner are the three former sentences in this Memb. (and all other like) to be expounded. One

whereof

whereof will presently appear in the Member following. But first let me make some *Isagoge* to it.

M. 135. The Rule [But if the Relative be referred to two clauses or more, then it shall be put in the plurall number; as, *Tu multum dormis, & sæpe potas, quæ ambo sunt corpori inimica.* Thou sleepest much, *&c.*] is true, but needlesse; for what rationall Scholar is there, but knows, that two, or more Singulars are equivalent to a Plurall? without the help of being taught by a rule. As then the Rule failes for necessity, so the example thereof for congruitie; for *Quæ* simply is not referred to the two clauses, but *quæ ambo*, which both things. Again, *Quæ* is an Adjective, as well as a Relative, and therefore must, and doth agree with his Substantive *ambo*; for *quasi* a Substantive that word is, because *Res* is put away; But if *Ambo* were discarded as well as *Res*, and *Quæ* left alone, then this solitary Relative may very wel be said in *Lilies* language to agree with his Antecedents (not *Tu multum dormis, & sæpe potas*, but) *multum dormire, & sæpe potare.*

And

And now let *que* be thrust out with his fellows (for the knowledge that it breeds in us (as often hath been said) is but dark and confused) then the sentence in plain terms will be this, *Multum dormire, & sæpe potare sunt corpori inimica.* This example thus pared and altered, is now made homogeneall to the four examples mentioned in the former Member.

Another example of the like nature out of *Nowels Catech.* at the end of the third Answer before the Creed just at this instant offers it self to my consideration, one of my Scholars (*W. C.*) saying it to me without book, but not understanding it without the *exegesis* of his Master: The words are these: *Lex impellit, ut peccatorum veniam, justitiam, & vitam sempiternam (quæ ex lege adipisci non possumus) à Christo Servatore tantum, & per Christum expetamus, atque expectemus.* These words hee could readily construe (the *Parenthesis* and all) but when I asked him, What mean you by *Quæ*, which? and what is included in that word? Here he wanted an Expositour; by whose instruction, when

when he had removed that Relative, and put the Antecedents in the place thereof; thus, *Peccatorũ veniam, justitiã, & vitam sempiternam ex lege adipisci non possumus*: then the darkneſſe of his underſtanding vaniſhed, and he clearly apprehended the truth of what was taught him.

M. 136. As the Rule in the former Member out of the third pretended Concord was acknowledged to be true, yet needleſſe; but the example thereof in part falſe: ſo there is another Rule in the ſecond [*Aliquando oratio ſupplet locum Subſtantivi: ut, Audito Regem Doroberniam proficiſci*] both true and needfull, but the example wholly falſe; for *audito* being put for *cum audiretur*, and conſequently becoming the Participle of a Verb Impersonal, is doubly an abſolute word: Firſt, in reſpect of Caſe onely, having nothing whereof it may be governed; and then in reſpect of Caſe, Gender, and Number having no Subſtantive wherewith it may agree; & therefore *regem Doroberniam proficiſci* can no more be the Subſtantive to it, then a Verb Imperſ. can agree with a Nom. caſe.

Here

Here I muſt a little digreſſe, becauſe I know you cannot but obſerve, that though *Lilie* in the Etym. of a Participle ſaith, *Ab Impersonalibus nulla extant Participia, præter pœnitens, decens, libens, pertæsus, pœnitendus, pudendus*, yet I am bold to derive *audito* from the Imperſ. *audiretur*, as before: and this the rather I doe, becauſe in the Etym. of a Participle he hath theſe words: *Denique nullum ferè verbum eſt tam personale, ut non idem Impersonalis formam possit induere.* The inference I make from the collation of theſe two ſayings of *Lily*, I omit; let the intelligent Reader ſupply that: Why alſo his bare authority doth not prevaile with me, but I doe (notwithſtanding the power thereof) form a Participle not excepted by him, from a Verb Impersonall, I have ſpoken in the Preface. Having now ended my digreſſion, I proceed.

Here if any doth argue, ſaying, that the ſaid *audiretur* may very well be a Verb Perſonal, and agree with *Regem Doroberniam proficiſci*, conſidered as a Nominative caſe; which being taken for granted, why may not *audito* agree with

with the ſame words alſo conſidered as a Subſtantive? I anſwer; This conſideration holds not, for *auditur* here the ground of all, is as truly a Verb Imperſonall as any of the four finite Verbs are in the rule [*Hæc imperſonalia accuſandi caſum exigunt*] and 'twill appear ſo to be, if you doe well compare the one with the other.

Hereunto let me adde for illuſtrations ſake, more Participles of the like nature to *audito*, *viz. Comperto*, *Excepto*, *Valedicto*, and *Andito* in other places; as, *Inde ad Pluninum eſt progreſſus, nondum comperto quam regionem hoſtes petiſſent. Liv. Excepto quod non ſimul eſſes: cætera lætus.* Hor. *Excepto ſi caſualis dictionis ratio aliqua privata repugnet, &c. Sæpe valedicto rurſus ſum multa locutus.* Ovid. *Andito regem in Ciliciam tendere.* Saluſt. *Jam Maria andito Chriſtum veniſſe cucurrit.*

Now to conclude this Member: If I ſhould *deſtruere* one example, leaving the forementioned rule naked, and not *conſtruere* another in ſtead thereof, I might juſtly be cenſured. Therefore give me leave, *unâ fideliâ duos parietes dealbare:*

dealbare: the *una fidelia* is *Dilucule ſurgere ſaluberrimum eſt.* To riſe at day-breaking is moſt wholeſome (for theſe many words are *unum ex aggregato*) the *duo parietes* are the two Concords (for ſo many doe I acknowledge, and no more) the *Dealbare* is the applying of this one example to theſe Concords. Let therefore *Dilucule ſurgere* be (as the Nominative caſe to *eſt* in the firſt Concord, ſo) the Subſtantive to *ſaluberrimum* in the ſecond, then is the buſineſs *dealbandi* finiſhed, and *eadêm opera*, the Memb. alſo, together with the Book ended.

FINIS.

MVSEVM
BRITAN
NICVM

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a

Courteous Reader, the Authors occasions not permitting him to attend the Press, these *Erratae* have escaped, which he desires thee to correct with thy Pen.

Pag. 5.l.11. *Colledge* or *College*, from *Collegium*. *Restorative* or *Restaurative* from *Restauro*.l.28.dele *Assigne*.l.29. inserantur *Assignes* or *Assignees*.p.7.l.13. *atqui*. p.32.l.5. *immediete*.p.33.l.8.*Res*, *&c*.p.40.l.16.*multa*, *&c*.p.41.l.17.*generi*.l. 27.*Non*.p.46.l.1.*ad sacram anchorã*. l.13.*pertiret*.l.27.*refert*.p.48. l. 14. post [*diligitis*] interserantur [Master. *Why is* Præceptor *the Nom. case?* Schol.*It comes before the Verb* legit. M. *And why* vos? S. *It comes before* negligitis] *This*, *&c*. p.54.l.19.*Id.Procuratio*.p.56.l.16.*in this present Memb. and others*.p.58.l.1.*Orbem*. l.19.dele *ad*.p.60.l.23.*illis In Veterem*.p. 63.l.23.*vix vacat*. p.70.l.8. [*quercu*] p. 80.l.2. *hac*.p.92.l.8. *vultu*.p.99.l.11. *nudavitque*.p.102.l.11.*lenior*.p.108.l.6.*primos*.p.110,l.11.*Aparatur*.p.112.l.7. *M*. 101. *in marg*.deest.l.16.item deest [*M*. 102.] p.127.l.25. *prædicates*, *or both*.p. 133.l.9. *Ille vel ille*.l. 10. *ille*. p. 146.l. 12.*colas*. p. 153. l.29. bellare *with its appendents come before that Verb*. p.154. l.26. *then 'twill appear*.p.155.dele totam lin.ult. p. 161.l.18. dele *&*.p.167.l.24. *colas*.